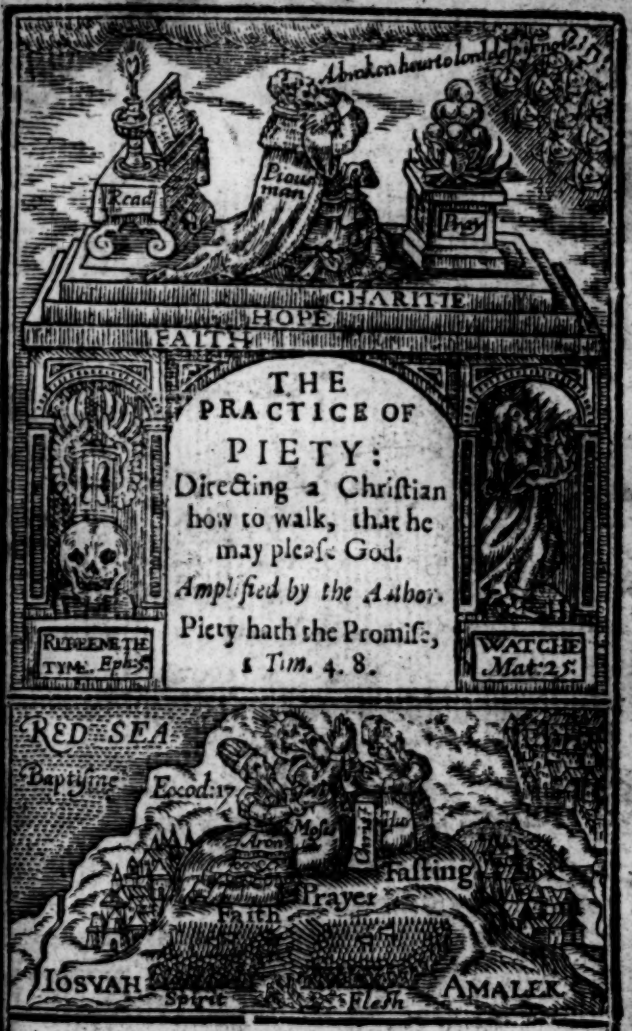

London, Printed for *Philip Chetwind*, 1665.

TO THE
HIGH *and* MIGHTY
Prince *CHARLES*,
Prince of *Wales*.

Hrist Jesus, the [a] Prince of Princes, *blesse your* Highnesse *with* length *of* dayes, *and an* increase *of all* Graces, *which may make you* truly prosperous in *this life*, and eternally happy *in that which is to* come.

a 1 Tim. 6. 15. Apoc. 17 14

Jonathan *shot* [b] three Arrows, *to drive* David *further off from* Sauls fury: *and this is the* third Epistle *which I have written, to draw your* Highness *nearer to* Gods favour, *by directing your heart* to begin (*like* Josiah) in your [c] youth to seek after the God of *David* (and of *Jacob*) your Father. *Not but that I*

b 1 Sam. 20. 20.

c 2 Chr. 4. 3.

know that your Highness *doth this without mine admonition; but because I* [a] *would with the* Apostle *have you to* [b] abound in every Grace, in Faith and Knowledge, and in all diligence, and in your love to Gods service and true Religion. *Never was there more need of* plain *and* unfeigned *Admonition: for the* Comick, *in that saying, seems but to have* propheſied *of our times*, Obſequium amicos, veritas odium parit. *And no marvel; seeing that we are faln into the* dregs *of* Time, *which being the* last, *must need be the* worst *dayes. And how can there be worse, seeing* Vanity *knows not how to be* vainer, *nor* wickedness *how to be more* wicked? *And whereas heretofore those have been counted most* holy, *who have shewed themselves most* zealous *in their* Religion; *they are now reputed most* discreet, *who can make the* least profession of their Faith. *And that these are the* last dayes *appears evidently, because the* Security *of mens* eternal state *hath so overwhelmed* (*as* Christ *foretold it*

a Qui monet ut facias, quod jam facis, ipse monendo laudat, & hortatu comprobat acta suo, b 2 Cor. 8.7.

Mat. 25 1, &c.

it should)all sorts: that most who now live are become lovers of pleasures, more than lovers of God: *And of those who pretend to* love God, O God! *what sanctified heart can but bleed, to behold* how seldom they come to Prayers? how irreverently they hear GODS Word? what strangers they are at the Lords Table? what assiduous spectators they are at Stage-playes? *where (being* Christians) *they can sport themselves to hear the* Vassals of the [a] Devil *scoffing* Religion; & blasphemously *abusing phrases of holy* Scripture *on their* Stages, *as familiarly as they use their* Tobacco-pipes in their bibbing houses. *So that he who would now a dayes seek in most Christians for the* power, *shall scarce almost find the very* shew *of* godliness. *Never was there* more sinning, *never less remorse for sin. Never was the* Judge nearer to come, *never was there so little* preparation *for his* coming. *And if the* Bridegroom *should* now *come, how many (who think themselves*

2 Tim. 3. 4.

[a] Exemplum accidit, Domino teste mulieris, quæ Theatrum adiit, & inde cum Dæmonio rediit. Itaque in exorcismo cum oneraretur immundus spiritus, quod ausus est fidelis aggredi; constanter & justissime quidem (inquit) feci; in meo eam inveni; Tert. de spect. lib. 2. cap. 6. Therefore Tert in cap. 6. calls the Stage, Diaboli Ecclesiam, & Cathedram Pestilentiarum. Jam. 5. 9 Apoc. 21. 20.

Matth. 25 8.

wise enough, and full *of all* knowledge) *would be found* foolish Virgins, *without* one drop *of the* Oyl of *saving* Faith *in their* Lamps? *For the greatest* wisdom *of most men in this age, consists in being* wise, *first to deceive* others, *and, in the end, to deceive* themselves.

And if sometimes some good Book *haps into their hands; or some* good motion *cometh into their* Heads, *whereby they are put in minde to consider the* uncertainty *of this* life present: *or how* weak assurance *they have of* eternal life, *if this were ended; and how they have some* secret sins, *for which they must needs repent* here, *or be punished for them in* hell hereafter: Security *then forthwith whispers the* Hypocrite *in the* Ear, *that though it be* fit *to* think *of these things, yet,* It is not yet time; *And that he is yet* young enough (*though he cannot but know, that many millions as* young *as himself, are already in hell, for want of* timely repentance.) Presumption *warranteth him in the* other Ear;

Ear; *that* he may have time hereafter, at his leisure to repent: *and that howsoever* others die, *yet he is* far enough *from* death, *and therefore may* boldly *take yet a* longer time to enjoy his sweet pleasures, and to increase his wealth & greatness. *And hereupon* (like Solomons sluggard) *he yields himself to* a little more sleep, a little more slumber, a little more folding of the hands to sleep *in his former sins, till at last* Despair (Securities *ugly Hand-maid*) *cometh in* unlooked *for, and shews him his* Hour-glass; *dolefully telling him, that* his time is past; *and that nothing now remains but to* die, *and be* damned. *Let not this seem* strange *to any, for* too many *have found it* too true; and more, *without* more grace, *are like to be thus* soothed *to their end*, and in the end snared *to their* endless *perdition.* Prov. 6. 10.

In my desire therefore of the common salvation, *but especially of your* Highness *everlasting* welfare, *I have endeavoured to extract* (*out of* Jude ver. 3.

the Chaos *of* endless controversies) *the* old Practice of true Piety, *which flourished before these Controversies were hatched: which my poor labours (in a* short while) *come now forth again the* 35 *time under the* gracious protection *of your* Highness favour; *and by their* entertainment *seem not to be altogether* unwelcome *to the* Church of Christ. *If to be* pious, *hath in all* ages *been held* the truest honour: *how much more* honorable *is it, in so* impious *an* age, *to be the true* Patron and Pattern of Piety? Piety *made* David, Solomon, Jehosaphat, Ezechias, Josias, Zerubbabel, Constantine, Theodosius, Edward *the* sixth, Q. Elizabeth, *Prince* Henry, *and other* religious Princes *to be so* honoured, that their names (*since their deaths*) smell *in the* Church of GOD *like* a precious ointment, *and* their remembrances sweet as honey in all mouths, and as Musick at a banquet of Wine: *when as the lives of others, who have been* godless and irreligious Princes, do rot and stink in the memory

Eccles. 7. 3. Eccles. 49. 1.

memory of *Gods people. And what honour is it for* great men *to have* great Titles *on earth, when God counts their names unworthy to be* [a] written in his Book of Life in Heaven?

a Luk. 10. 20. Apoc. 17. 8.

It is Piety *that* imbalms *a Prince his good name, and makes his face to* shine *before* men, and glorifies his soul *among* Angels. For as *Moses* his face, *by* often talking *with God,* shined *in the eyes of the people: so* by frequent praying (*which is our* talking with God) and hearing the Word, (*which is* Gods speaking *unto us*) we shall be changed from glory to glory, by the Spirit of the Lord, to the Image of the Lord. *And seeing* this *life is* uncertain *to all* (*especially to* Princes) *what* argument *is more fit both for* Princes and people to study, *than that which teacheth* sinfull man *to* deny himself, *by mortifying his* corruption, *that he may enjoy* Christ *the Author of his salvation? to renounce these* false and momentary *pleasures of the World, that he may attain to*

Exod. 34. 29, 30.

2 Cor. 3. 18.

the true *and* eternal *joyes of heaven, and to make them* truly Honorable *before* God in Piety; *who are now* only honourable *before* men *in vanity. What* charges *soever we spend* in earthly vanities, *for the most part, they either dye* before us, *or* we shortly dye after them: *but what we spend like* * Mary *in the* Practice of Piety, *shall remain our* true memorial *for ever. For*[a] Piety hath the promise of this life, and of that which shall never end. But[b] *without Piety, there is no* internal comfort *to be found in* Conscience, *nor* external peace *to be looked for in the* World, *nor any* eternal happiness *to be hoped for in* Heaven. *How can* Piety *but promise to her self, a* zealous Patron *of your* Highness, *being* the sole Son and Heir *of so* gracious *and* great *a* Monarch, *who is not only* the Defender of the Faith *by* Title, *but also a* Defender of the Faith *in* Truth, as the Christian World *hath taken notice, by his* learned *confuting of* Bellarmine's *over-spreading Heresies*, and *his*

* Mat. 26. 13.

a 1 Tim. 4. 8.

b Principib' ad salutem sola satis, vera est pietas, absque illa vero nihil est vel exercitus vel Imperatoris fortitudo, vel apparatus reliquus. Zoz. Eccl. hist. l. 9. c. 1.

his ſuppreſſing, *in the blade, of* Vorſtius Athean blaſphemies? *And how* eaſie *is it for your* Highneſs *to* equal (if not to exceed) *all that went before you in* Grace *and* greatneſs, *if you do but* ſet your heart *to* ſeek, *and to* ſerve God, *conſidering how* religiouſly *your* Highneſs *hath been* educated *by* godly *and* virtuous [a] governors *and* Tutors; *as alſo that you live in ſuch a time, wherein* God's providence, *and the* King's religious care *have placed over this* Church (*to the unſpeakable comfort thereof*) *another venerable* [b] Jehoiada, that doth good in our Iſrael, both towards God, & towards his houſe: *of whom your* Highneſs *at all times, in all* doubts, *may learn the* ſincerity of Religion, *for the* Salvation *of your inward* Soul; *and the* wiſeſt counſel, *for the* direction *of your outward* ſtate? *And to excite you the rather, to the zealous* Practice *of divine* Piety, often ſuppoſe *with your ſelf, that your* Highneſs *hears your* religious *Father* James, *ſpeaking unto you, as ſometimes* holy *David ſpake to his Son*

a The honorable Sir Robert Cary Knight, and the Religious Lady Cary his wife. Mr. Thomas Murray. Sir James Fullerton.

b 2 Chr. 24. 16. The gracious Archbiſhop of Cant. G. A.

1 Chr. 28. 9.

Son Solomon: And thou *Charles* my Son, know thou the God of thy Father, and serve him with a perfect heart, and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts. If thou seek him, he will be found of thee: but if thou forsake him, he will cast thee off for ever.

To help you the better to seek, *and* serve *this* God Almighty, *who must be your* chief Protector in life, and only comfort in death, *I here* once again, *on my bended knees, offer my* old *mite* new *stampt into your* Highness *hands; daily for your* Highness *offering up unto the most* High, *my* humblest prayers; *that as you grow* in age and stature, *so you may* (*like your* Master Christ) increase in wisdom and favour with God and all good men. *This* suit *will* I never cease. *In all other matters I will* ever rest

Your Highness humble servant during life to be commanded

Lewes Baily.

AD

CAROLUM

PRINCIPEM.

Tolle malos, extolle Pios, cognosce Teipsum;
Sacratene, Paci consule, disce pati.

TO THE

Devout Reader.

I *Had not purpoſed to enlarge the laſt* Edition, *ſave that the* importunity *of many*, devoutly *diſpoſed*, *prevailed with me*, *to* add *ſome points*, *and to amplifie others. To ſatisfie whoſe godly requeſts*, *I have done my beſt* endeavour: *and withall* finiſhed *all that I intend in this* argument. *If thou ſhalt hereby reap any more* profit, *give God the* more praiſe: *and remember him in thy* prayers, *who hath vowed both his* life *and his* labours, *to further thy* Salvation *as his* own. *Farewel in the* Lord Jeſus.

THE

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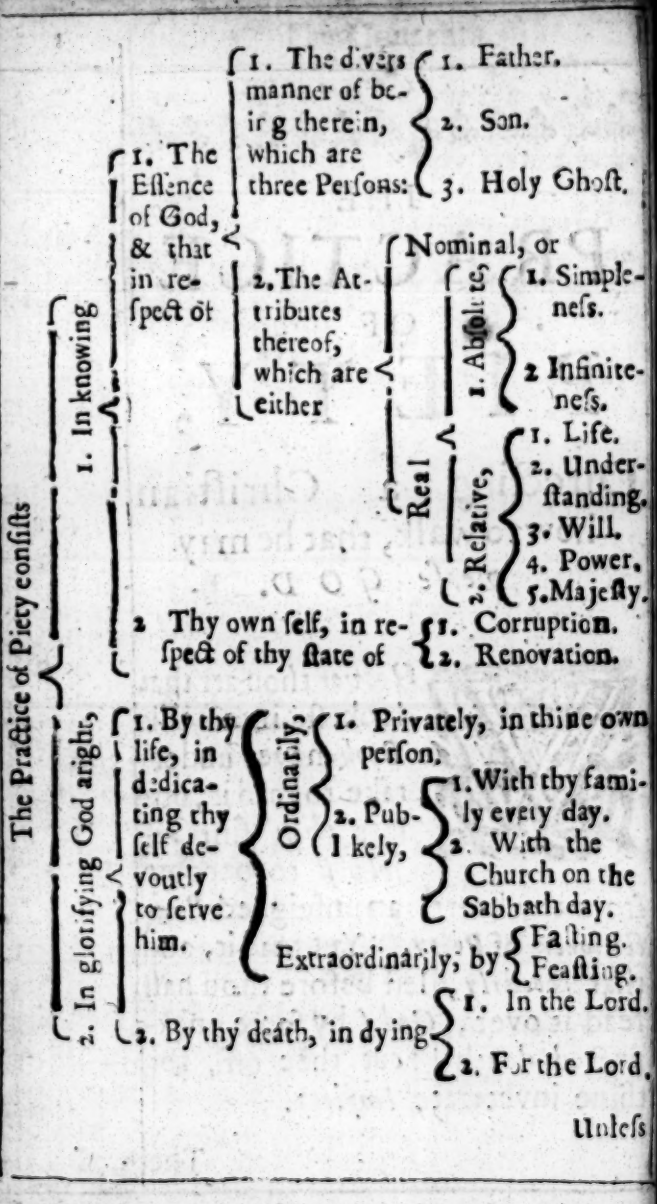
THE

THE PRACTICE OF PIETY,

Directing a Christian how to walk, that he may *please GOD.*

Whoever thou art that lookest into this *Book*, never undertake to read it, unless *thou* first *resolv'st* to become from thy heart, an unfeigned *Practitioner* of *Piety*. Yet read it, and that *speedily*, lest before thou hast read it over, *God* (by some unexpected death) cut thee off, for thine inveterate *Impiety*.

The


The Practice of Piety consists
1. In knowing
1. The Essence of God, & that in respect of
1. The diverse manner of being therein, which are three Persons:
1. Father.
2. Son.
3. Holy Ghost.
2. The Attributes thereof, which are either
Nominal, or
Real
1. Absolute,
1. Simpleness.
2 Infiniteness.
2. Relative,
1. Life.
2. Understanding.
3. Will.
4. Power.
5. Majesty.
2 Thy own self, in respect of thy state of
1. Corruption.
2. Renovation.
2. In glorifying God aright,
1. By thy life, in dedicating thy self devoutly to serve him.
Ordinarily,
1. Privately, in thine own person.
2. Publickely,
1. With thy family every day.
2. With the Church on the Sabbath day.
Extraordinarily, by
Fasting.
Feasting.
2. By thy death, in dying
1. In the Lord.
2. For the Lord.

Unless

Unlesse that a man doth truly *know* God, he neither can, nor will *worship* him aright: for how can a man love him, whom he *knoweth not?* and who will *worship* him, whose *help* a man thinks he needeth not? and how shall a man seek remedy by *Grace*, who never understood his misery by *Nature*? Therefore (saith the [a] Apostle) *He that cometh to God, must believe that God is, and that he is a rewarder of them that seek him.*

And for as much as there can be no true *Piety*, without the knowledge of God; nor any good *Practice*, without the *knowledge* of a mans *own self*: we will therefore lay down the knowledge of Gods *Majesty*, and *Mans misery*, as the first and chiefest grounds of the *Practice of Piety*.

Tum Deum amare liber, cum persuasum habemus ipsum esse optimum maximum, ubiq; præsentem, omnia in nobis efficientem, eum in quo vivimus, movemur, sumus. Buc. in Ps. 115.

[a] Heb. 11. 6.

Duda in primis opera est, ut Deum norimus, quorquot fœlices esse volumus. Quid noscis, si te ipsum nescis?

A PLAIN DESCRIPTION OF THE *Essence* and *Attributes* of *God*,

out of the holy Scripture, so far forth as every Christian must competently know, and necessarily believe, that will be saved

ALthough no Creature can define what *God* is, because he is [a] *incomprehensible*, and [b] dwelling in *inaccessible light*: yet it hath pleased his *Majesty*, to reveal himself in his *Word* unto us, so far as our weak *Capacity* can best conceive him. Thus,

God is that [c] *one* [d] *spiritual and* [e] *infinitely* [f] *perfect* [g] *Essence, whose being is* [h] *of himself eternally.*

In the *Divine Essence*, we are to consider two things: First, the *divers* manner of being therein: Secondly, the *Attributes* thereof.

The *divers manner* of being therein, are called [i] *Persons.*

a Psal. 143. 3.
b 1 Tim. 6. 16.
c Deut. 14. & 4. 31. & 32. 39. & 6. 4. Isa 45. 5, 6, 7, 8. 1 Cor. 8. 4. Eph. 4. 5, 6. 1 Tim. 2. 5.
d Joh. 4. 24.
e 2 Cor. 4. 17. 1 King 8. 27. Psal. 147. 5.
f Deut. 32. 4.
g Exod. 3. 14.
h 1 Cor. 8. 6. Acts 17. 25. Rom. 11. 36.
i Heb. 1. 3.

A Person is a [a] *distinct substance of the* [b] *whole God-head.*

There are [c] *three* Divine Persons, the *Father*, the *Son*, and the *Holy Ghost*: These three *Persons* are not three several *substances*, but three distinct *subsistences*; or three *divers manner* of beings of [d] *one* and the *same substance*, and *Divine Essence*. So that a Person in the *God-head* is an *Individual understanding*, and *Incommunicable subsistence*, living of it self, and not sustained by *another*.

In the unity of the God-head, there is a [e] *plurality*, which is not *accidental*, (for God is a most *pure act*, and admits no accidents:) nor *essential*; (for God is *one Essence* only) but [f] *personal*.

a Joh. 1. 1. and 5. 31, 37. and 14. 10.
b Col. 2. 9.
c Gen. 1. 26. and 3. 22. and 11. 7. Exod. 20. 2. Hos. 1. 4, 7. Isa. 63. 9, 10. Zach. 3. 2. Hag. 2. 5, 6. 1 John 5. 7. Mat. 3. 16, 17. and 28. 19. Joh. 14. 26. 2 Cor. 13. 13.
d Singula sunt in singulis, & omnia in singulis, & singula in omnibus, & unum omnia. Aug. lib. 6 de Trin. c. ult.
e Gen. 1. 26. and 3. 22. and 11. 7. Isa. 6. & f Personæ Divinitatis distinguuntur personaliter sive προσώπως ὑπάρξεως.

The Persons in this one *Essence* are but *three*. In this [g] *Mystery* there is *alius & alius*, another and another: but not *aliud & aliud*, another thing and another thing.

g Deus est indivise, unus in Trinitate, & inconfuse, trinus in unitate. Justin. in ἐκθ πίς.

The *Divine Essence* in it self, is neither *divided* nor *distinguished*, but the three Persons in the *Divine Essence* are distinguished amongst themselves three manner of wayes:

1. By their *Names*.
2. By their *Order*.
3. By their *Actions*.

1. By

1. *By their Names, thus:*

THE first *Person* is named the *Father*: First, in respect of his [a] *natural* Son *Christ*: Secondly, in respect of the *Elect*, his [b] *adopted* Sons; that is, those who being not his Sons by *Nature*, are made his Sons by *Grace*.

The second *Person* is named the [c] *Son*, because he is [d] begotten of his [e] *Father's substance* or *nature*; and he is called the *word*: First, because the [f] conception of a *word* in mans mind, is the neareſt thing that in ſome ſort can ſhadow unto us the manner how he is *eternally begotten* of his *Father's ſubſtance*; and in this reſpect he is alſo called, the *Wiſdom of his Father*, Prov. 8. 12. Secondly, becauſe that by [g] *him* the *Father* hath from the beginning declared his will for our ſalvation: hence he is called λόγος *quaſi* λόγων, the *Perſon* ſpeaking with or by the *Father*. Thirdly, becauſe he is the *chief* [h] *Argument* of all the *word of* GOD; or that WORD whereof GOD ſpake, when he promiſed the *bleſſed ſeed* to the FATHERS under the Old Teſtament.

The third *Perſon* is named the HOLY GHOST: Firſt, becauſe he is [i] *ſpiritual*, without a body. Secondly, becauſe he is *ſpired*, and as it were breathed from both the [k] *Father* and the *Son*: that is, proceedeth

a Mat. 11. 27. Mat. 3. 17. b Iſa. 63. 16. Eph. 3. 14, 15

c Prov. 30. 4. d Pſal. 2. 7. e Heb. 1. 3. Phil. 2. 6. f Baſil. ſup. 5 Johan. ſicut mens cogitando in ſeipſum reflectitur, & λόγον, internum gignit, ita mens illa æterna quæ eſt Deus Pater in ſeipſam intelligendo reflexa, λόγον, æternum modo ineffabili genuit: Et ſicut exterior λόγος & λόγος interioris effigies quaſi eſt; ita æternus ille λόγος ὑποστατικὸς, æterni Patris imago eſt, & Majeſtatis character. Heb. 1. 3. Joh. 1. 18. Iren. l. 4 c. 14.

g Acts 10. 43. Heb. 1. 1. Luk. 24. 27. Joh. 5. 45. Acts 3. 22, 23, 24.

h Iſa. 63. 10. 2 Cor. 13. 13. 1 Joh. 4. 13. 1 Cor. 3. 17. k Joh. 20. 21, 22. Gal. 4. 6. Joh. 25, 26.

ceedeth from them both. And he is called *holy*, both because he is [a] *holy* in his own nature, and also the immediate [b] *sanctifier of all Gods elect people.*

a 1 Pet. 1. 15. 16.
b 1 Cor. 3. 16.
1 Thes. 5. 23.
1 Pet. 1. 2.

2. *By their Order; Thus*

THe *Persons* of the God-head are either the *Father*, or those which are [c] of the *Father*.

The *Father* is the [d] *first Person* in the glorious *Trinity*, having neither his *being* nor *beginning* of any other but of himself; *begetting* his *Son*, and together with his *Son sending forth the Holy Ghost* from everlasting. The *Persons* which are of the *Father*, are those who in respect of *the personal existence* have the whole Divine *Essence* eternally communicated unto them from the *Father*. And those are either from the *Father* alone, as the *Son*; or from the *Father* and the *Son*, as the *Holy Ghost*.

The *Son* is the *second Person* in that glorious *Trinity*, and the *onely begotten Son* of his *Father*, not by *Grace*, but by *Nature*; having his [e] being of the *Father alone*, and the *whole being* of his *Father*, by an eternal and incomprehensible generation: and *with the Father* sendeth forth the *Holy Ghost*. In respect of his *absolute essence*, he is of *himself*; but in respect of his *Person*, he is, by an *eternal generation*, of his *Father*. For the Essence doth

c Origo essentiæ in divinis nulla est: origo personarum locum habet in filio, & spiritu sancto. Pater enim est prior filio, non tempore, sed ordine. Alsted.
d Math 28. 19.
1 Joh 5. 7.
Ideo dicitur Pater.
ἀναρχὸς & ἀγέννητος.
e Filius Dei ὁ λόγος, quoad assentiam absolutam, est quidam a seipso & αὐτόθεος, sed ratione τρόπου-πάρξεως, sive esse personalis per æternam generationem a Patre existet: ideoque non est αὐτούσιος.
John 6. 3. 17.
Joh. 5. 19.
Mich 5. 1.
Joh. 1. 1.

not beget an *Essence*, but the [a] *person* of the *Father* begetteth the *person* of the *Son*, and so he is *God* of *God*, and hath from his *Father* the beginning of his *Person* and *Order*, but not of *Essence* and *Time*.

The *Holy Ghost* is the third Person in the blessed *Trinity*, [b] *proceeding* and sent forth equally from *both* the *Father* and the *Son*, by an eternal incomprehensible *spiration*. For as the *Son* receiveth the whole Divine Essence by *generation*; so the *Holy Ghost* receiveth it wholly by *spiration*.

This *Order* betwixt the three *Persons* appeareth, in that the *Father* begetting, must in order be before the *Son* begotten; and the *Father* and *Son*, before the *Holy Ghost*, proceeding from both.

This *Order* serves to set forth unto us two things; first, the manner how the *Trinity* worketh in their *external actions*: as, that the *Father* worketh of himself, by the *Son* and the *Holy Ghost*; the *Son* from the *Father*, by the *Holy Ghost*; the *Holy Ghost* from the *Father* and the *Son*. Secondly, to distinguish the first and *immediate beginning*, from which those externall and common actions do flow. Hence it is, that forasmuch as the *Father* is the *fountain* and *original* of the *Trinity*; the beginning of all *external* working, the *Name of God* in relation, and the Title of *Creatour* in the *Creed* are given in a special

[a] Psalm. 2. 7. Heb. 1. 5. Aliud est habere esse etiam divinam a seipso, & habere essentiam divinam a seipsa existentem: remota enim relatione ad Patrem sola restat Essentia quæ est a seipsa; hinc filius dicitur principiatus, non essentiatus. Th. Sum. Pag. q 12.

[b] John 5. 16. John 16. 15. Therefore Rom. 8. 9. the Holy Ghost is called the Spirit of Christ. Spiritus S. a Patre & a Filio, &c.

cial manner to the *Father*; the *Redemption* to the *Son*; and our *Sanctification* to the person of the *Holy Ghost*, as the *immediate* agents of those actions.

Iohn. 14. 1. Rom. 8. 3. 1 Cor. 8, 6. 1 Cor. 15, 24

And this also is the cause, why the *Son*, as he is *Mediator*, referreth all things to the [a] *Father*, not to the *Holy Ghost*; and that the Scripture so often saith, that we are [b] reconciled to the *Father*.

a Matth. 11. 25, 26, 27. b Iohn 5. 19, 20, 21. 22, 23 Iohn 11. 41, 42 Iohn 12. 49. 2 Cor. 2, 18, &c.

This Divine *Order*, or *Oeconomy* excepted, there is neither *first* nor *last*, neither *superiority* nor *inferiority* among the three *persons*; but for *Nature* they are coessential, for *Dignity* coequal, for *Time* coeternal.

The *whole* Divine Essence is in *every one* of the three *persons*; but it was incarnated [c] *onely* in the *second* Person of the *Word*, and not in the Person of the *Father*, or of the *Holy Ghost*, for three reasons.

c Incarnatio verbi proprie non Spiritui sancto nisi κατ' εὐδοκίαν καὶ δαυματουργίαν competit. Damas. de Ortho. fid. c. 13. Implevit carnem in Christo Pater & Spiritus S. sed majestate, non susceptione, Aug. serm. 3. de Temp. Ioh. 3. 6. Rom 8. 12. and 5. 8, 10. Hoc mirum fœdus semper mens cogitet: uno hoc ne dubita fœdere parta salus, Mel. Ut qui erat in divinitate dei filius, fieret in humanitate hominis filius, ne nomen filii ad alterum transiret, qui non esset æterna nativitate filius. Aug.

First, that God the *Father* might the rather set forth the greatness of his love to *Mankind*, in giving his *first* and *only begotten Son*, to be incarnated, and to suffer death for mans salvation.

Secondly, that he who was in his *Divinity* the Son of God, should be in his *Humanity* the Son of *Man*: lest the *name of Son* should pass unto another, who by his *eternal* nativity was not the *Son*.

Congruebat filium assumere humanam naturam, ut hæc persona, quæ est substantialis imago æterni Patris, restitueret imaginem Dei in nobis corruptam. Athan.

Heb. 2 17. 18. Heb. 4. 15.

a Infirmitates meræ privationis, non pravæ dispositionis.

Humana natura est distinctum individuum a natura divina, etsi non sit distincta persona, Keck. Syst. Theol. lib. 3. p 119. Uniri Hypostatice Deum & hominem, nihil est aliud quam naturam humanam non habere propriam existentiam, sed assumptam esse a verbo æterno, ad ipsam verbi subsistentiam, Bellar. de incarnat. l. 3 cap. 8 b Salvis & distinctis manentibus, proprietatibus naturæ tam assumentis, quam assumptæ

Thirdly, because it was meetest that that *person*, who is the *substantial Image* of his eternal Father, should restore in us the *spiritual Image* of God, which we had lost.

In the *Incarnation*, the *God-head* was not turned into the *Man-hood*, nor the *Man-hood* into the *God head*: but the *God-head*, as it is the *second person*, or *word*, assumed unto it the *Man-hood*, that is, the *whole nature of man*, body and soul; and all the natural *properties*, and [a] *infirmities* thereof, *sin* excepted.

The *second Person* took not upon him the *Person* of man, but the *Nature* of man. So that the humane nature hath no personal *subsistence* of its own (for then there should be *two* Persons in Christ) but it subsisteth in the *Word*, the second Person. For, as the soul and body make but one Person of man, so the God-head and Man-hood make but one Person of *Christ*.

The two natures of the God head and Man-hood are so *really united* by a *personal union*, that as they can never be separated asunder, so are they never [b] *confounded*; but remain still distinguished by their several and Essential *properties*, which they had before they were united. As for example, the *infiniteness* of the *Divine*, is not communicated to the *Hu-*

Acts 20. 28. Acts 17 31.

man

mine Nature, nor the *finitenesse* of the *Humane* to the *Divine* Nature.

Yet by reason of this *personal union*, there is such a *communion* of the *properties* of both *natures*, that that which is proper to the one, is sometimes attributed to the other nature. As that God *purchased the Church with his own blood*: And that *he will judge the World by that Man whom he hath appointed*. Hence also it is, that though the *humanity* of *Christ* be a created, and therefore a *finite* and *limited* nature, and cannot be every where present, by actual position, or local extension, according to his [a] *natural being*; yet because it hath communicated unto it the *personal subsistence* of the *Son of God*, which is *infinite*, and without *limitation*, and is so united with God, that it is *nowhere severed* from God; the body of Christ, in respect of his [b] *personal being*, may rightly be said to be *every where*.

Dr. Field of the Church book, 3. c 35

[a] Secundum esse naturale Christus non est ubique.

[b] Secundum esse personale Christus est ubique.

3. *The Actions by which the three Persons be distinguished.*

THe *Actions* are of two sorts; either *External*, respecting the Creatures; and those are after a sort common to *every one* of the *three Persons*; or *Internal*, respecting the *Persons only* amongst themselves, and are altogether *incommunicable*.

In operibus ad extra tres personæ operantur simul, servato ordine personarum in operando.

The *External* and *communicable Actions* of the *three Persons*, are these.

The *Creation* of the world peculiarly be-

belongeth to God the *Father*: The redemption of the Church to God the *Son*: And the *sanctification* of the *Elect* to God the *Holy Ghost*. Because the [a] *Father* created, and still governeth the World *by the Son in the Holy Ghost*; therefore these external actions are indifferently, in [b] Scripture, oftentimes ascribed to *each* of the three *Persons*, and therefore called *communicable* and divided *Actions*.

The *internal* and *incommunicable Actions*, or properties of the three *Persons* are these:

1. To *beget*; and that belongeth only to the *Father*, who is neither made, created, nor begotten of any.

2. To be *begotten*; and that belongeth only to the *Son*, who is of the Father alone, nor made, nor created, but begotten.

3. To *proceed* from *both*; and that belongeth only to the *Holy Ghost*, who is of the Father and the Son; neither made, created, nor begotten, but *proceeding*.

So that when we say, that the Divine *Essence* is in the *Father unbegotten*, in the *Son begotten*, and in the *Holy Ghost proceeding*; we make not three Essences, but onely shew the *divers* manners of *subsisting*, by which the *same* most simple, *eternal and unbegotten Essence subsisteth* in each Person: namely, that it is not in the

a Rom. 11. 36

b As Redemption Acts 20 28. and Sanctification, 1 Pet. 1. 2. To the Father Creation, John 1. 3. & Sanctification, 1 Cor. 1. 2. to the Son Creation, Psalm 33. 6. and Redemption, Eph. 4. 30. to the Holy Ghost: Joyntly, all to each: 1 Cor. 6. 11. Opera Trinitatis ad extra indivisa, ad intus divisa. Personæ nomen, non est aliquid ab essentia abstractum, ac separatum: Faius Thes. dis. 2. Persona est ipsa essentia divina, contracta ad certum & peculiarem subsistendi modum. Zanchius, Persona gignit, & gignitur: Essentia nec gignit, nec gignitur, sed cõmunicatur, Alsted.

Father

Father by *generation*, that it is in the *Son communicated* from the *Father* by *generation*: and in the *Holy Ghost communicated* from both the Father and the Son by *proceeding*.

These are incommunicable *Actions*; and do make not an *essential*, *accidental*, or *rational*, but a *real* distinction betwixt the three *persons*. So that he who is the *Father* in the *Trinity*, is not the *Son*: He who is the *Son* in the *Trinity*, is not the *Father*: He who is the *Holy Ghost* in the *Trinity*, is neither the *Son*, nor the *Father*, but the *Spirit*, proceeding from both; though there is but *one* and the same *Essence* common to [a] all *three*. As therefore we believe, that the *Father* is *God*, the *Son* is *God*, and the *Holy Ghost* is *God*: so likewise we believe that *God* is the *Father*, *God* is the *Son*, and *God* is the *Holy Ghost*. But by reason of this *real* distinction, the *person* of the one is not, nor never can be the *person* of the other. The three *Persons* therefore of the *God-head*, do not differ from the *Essence* but [b] *formally*: but they differ *really* one from another, and so are distinguished by their *hypostatical* proprieties. As the Father is *God*, *begetting* God the Son: the Son is *God*, begotten of God the Father: and the Holy Ghost is *God*, *proceeding* from both God the Father, and God the Son.

Hence it is, that the Scriptures use the name of *God* two manner of wayes: Either

a Quum unum cogito, trium incomprehensibili luce involvor, Nazian.

b Quamvis persona cum essentia non ideo sit omnino aliud, differt non numero, quia, in divinis foret quaternitas, non ac, qua essentia de personis prædicatur, sed formaliter τῷ λόγῳ sive ratione ratiocinante: Essentia divina non differt a personis, ut res a rebus, sed ut res a suis modis; nam in Deo non est res, & res, sed res & modus rei, Scotus.

ther [a] *Essentially*, and then it signifieth the *three Persons* conjoyntly; or [b] *Personally*, and then by a Synechdoche it signifieth but one of the *three Persons* in the *God-head*; As the *Father*, 1 Tim. 2. 5. or the *Son*, Acts 30. 23. 1 Tim. 3. 16. or the *Holy Ghost*, Acts 5. 4. 2 Cor. 6. 16.

And because the Divine *Essence* (common to all the three Persons) is but *one*, we call the same *unity*. But because there be *three distinct Persons* in this one indivisible Essence, we call the same *Trinity*. [c] So that this *unity* in *Trinity*, and *Trinity* in *unity*, is a holy [d] *Mystery*, rather to be religiously adored by *faith*, then [e] curiously searched by *reason*, further then God hath revealed in his Word.

a Nomen Dei essentialiter positum, non minus Filium & spiritum sanctum, quam Patrem designat.

b ὑποστατικῶς. Sacramentum hoc venerandum, non scrutandum, quomodo pluralitas sit in unitate, & unitas in pluralitate. Scrutari hoc temeritas est, credere pietas, nosse vero vita æterna. Bern. c Neque ad loquendum digne de deo lingua sufficit, neque ad percipiendum intellectus prævalet: magis ergo glorificare nos convenit deum, quod talis est, qui & intellectum transcendit & cogitationis initium superat, Chrysost. Hom. 2. Heb. d De deo loqui etiam vere periculosissimum est, Amob. e Lingua, mente, & cogitatione horresco quoties de deo sermonem habeo, Naz.

Thus far of the divers manner of Being in the Divine Essence, now of the Attributes thereof.

ATtributes are certain descriptions of the Divine *Essence*, delivered in the Scriptures, according to the weakness of our capacity, to help us the better to understand the Nature of Gods Essence, and to discern it from all other Essences.

f Condescendit nobis deus ut nos consurgamus ei Aug de spe. cap. 11. 2.

The

The *Attributes* of God are of two sorts, either *nominal*, or *real*.

The *Nominal* Attributes are of three sorts: first, those which signifie Gods *Essence*; secondly, the *Persons* in the *Essence*; thirdly, those which signifie *his essential works*.

Of the first sort, is the name *Jehovah*, or rather *Hajah*, which signifieth the *eternal being of himself*; in whom being without all beginning and end, all other being, both begin and end, *Isa.* 42. 8. *Psal.* 83. 18.

God tells *Moses*, *Exod.* 6. 3. *That he was not known to* Abraham, Isaac, *and* Jacob *by his name* Jehovah. Not but that they knew this to be the name of God, (for they used it in all their Prayers) but because they lived not to see God *effecting indeed*, that which he *promised* them, in graciously delivering their seed out of *Egypt*, and in giving them the *real possession of Canaans Land*, and so to be not onely *God Almighty*, by whom all things were made; but also *performing indeed* to the Children, that which he promised in his Word to the *Fathers*, which this name *Jehovah* especially signifieth. And for this cause, *Moses* calls God *first Jehovah*, when the *universal creation* had its absolute being, Gen. 2. 4. And this admirable name is graven on the *Decalogues* forehead, which was pronounced upon the *Israelites*

a Exod. 15.3 Ab Havah vel Hajah, Esse: nam ita Deus est a seipso, ut sit suum esse, & αὐτοῦσιον. Omnes hujus nominis literæ sunt spirituales, ut denotetur Deum esse spiritum. P. Mar. loc. com. cap. 11. P. Morton. de arc. serm. c. 1. Jehovah non habet plurale, & in scripturis soli vero Deo tribuitur Locus Exod 6. 3. Intelligendus est de gradibus divinarum patefactionum. Ger. loc. 3. de nat. Dei. Ex usu scripturæ res tunc dicuntur fieri, quando fiunt manifestæ: Sic dicitur Spiritus Sanctus nondum erat, id est, nondum innotuerat deliverance.

deliverance, to be the *Rule of Righteouſneſs*, after which they ſhould ſerve their Deliverer in the promiſed Land.

Quod licet ſcribere, effari cur non liceret? Theod. in Epit.

This *Name* is ſo full of Divine Myſteries, that the *Jews* hold it a ſin to pronounce it; but if it be no ſin to write it, why ſhould it be unlawfull to pronounce it?

This holy name of God teacheth us,

Firſt, what God is in himſelf, namely, *an eternal being of himſelf.*

Ens æternum, αὐτοών. Fons eſt πάσης οὐσίας.

Secondly, how he is unto others, becauſe that from him *all other* Creatures have received their *being.*

Thirdly, that we may confidently believe his promiſes; for he is named *Jehovah*, not only in reſpect of *being*, and cauſing all things to *be*; but eſpeccially in reſpect of his *gracious promiſes*, which without fail he will fulfill in his appointed time, and ſo cauſe that to be, which was not before. And ſo this *name* is a *golden Pledge* unto us, that becauſe he hath *promiſed*, he will ſurely upon our *Repentance* forgive us all our ſins; at the time of death, receive our *ſouls*; and in the *Reſurrection*, raiſe up our *bodies* in glory to life everlaſting.

In promiſſionibus Iehova eſt. ὄν Iſa. 55. 7. Ioh. 12. 26. Ioh. 14. 2, 3. Ioh. 6. 42. Ioh. 11. 5.

The ſecond name denoting Gods Eſſence, is *Eheieh*; but once read, *Exod.* 3 14. of the ſame root that JEHOVAH is: and ſignifieth I AM, or I WILL BE: for when *Moſes* asked God by what name he ſhould call him, God then named himſelf, *Eheieh Aſcher Eheieh*; *I am that*

I

I am: or I *will be that I will be*: signifying, that he is an eternal, unchangeable being: for seeing every creature is temporary and mutable, no creature can say, *Ero qui ero*, *I will be that I will be.* This name in the new Testament is given to our *Lord Christ*, when he is called *Alpha and Omega, the beginning and the ending,* [a] *which is, was, and which is to come, the Almighty*, *Apoc.* 1. 8. For all time past and to come, is aye present before God. And to this name, *Christ* himself alludeth, *John.* 8. 58. *Before Abraham was, I AM.*

[a] ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος.

This name should teach us likewise to have alwayes present in our minds our first *creation*, present *corruption*, and future *glorification*; and not content our selves with *I was* good, or *I will be* good, but to be good presently; that when ever God sends for us, he may find us prepared for *him.*

The third name is *Jah*, which as it comes of the same *root*, so is it the contract of *Jehovah*, and signifieth *Lord*, because he is the * beginning and *Being* of beings. It is a name for the most part, ascribed unto God, when some notable deliverance or benefit comes to pass according to his former promise: and therefore all creatures in heaven and earth are commanded to celebrate and praise God in this name *Jah.*

* Deus est causa causarum & Ens entium. Psal. 68 19. Ps 1.101.18. Psal. 111. 1, &c. Psal. 112. 1, &c. Ps 113. 1.9 Ps 115. 17,18 Ps. 116 19 Ps. 118 5.14 Ps. 125. 34 Junius in Eirenico.

The fourth is κύριος *Lord*, used often in the *New Testament*: for κυρίω or κυρέω signi-

signifieth *I am*. Hence κύριος signifieth the first Essence of a thing, or authority. When it is absolutely given to God, it answereth to the Hebrew name *Jehovah*, and is so translated by the seventy Interpreters: for *God* is so a *Lord*, that he is of a *himself Lord of all*. This name should alwayes put us in remembrance to b *obey* his Commandements, and to fear his Judgements, and *submit* our selves to his blessed will and pleasure, saying with *Eli*, *it is the Lord, let him do what seemeth him good*, 1 Sam. 3. 18.

a αὐτοκύριος

Polan. Synt. Theol. l. 3. 6.

b Mal. 1. 6.

The fifth is Θεὸς God, 600 times used in the *New Testament*: and of prophane writers commonly. It is derived c ἀπὸ τοῦ θεῖν; because he runs through, and compasseth all things: or ἀπὸ τοῦ ἀιεῖν, which signifieth to *burn and kindle*; for God is *Light*, and the Author both of *Heat*, *Light*, and *Life*, in all the Creatures, either immediately of himself, or mediately by secondary causes. This name is used either improperly, or properly. Improperly, when it is given either *figuratively* to Magistrates, or falsly to Idols. But when it is properly and absolutely taken, it signifieth the eternal Essence of God, being above all things, and through all things; giving life, and light to all creatures, and preserving and governing them in their wonderfull frame and order. God seeth all in all places; let us therefore every where take heed what we do in his sight.

c Plato in Cratil. Hic est ille Virgil. deum nempe ire per omnes terrasque tractusque maris. Zanch. Deus est lux.

ἀπρόσιτος.

Nomen Elohim est personarum διακριτικὸν Alsted. Quum Elohim, de una persona dicitur, Synecdochice dictum est propter Essentiæ unitatem. Junius

Thus

Thus far of the names which signifie Gods Essence.

The name which signifieth the *Persons* in the *Essence*, is chiefly one, *Elohim*.

Elohim signifieth the *mighty* Judges: it is a name of the plural number, to expresse the *Trinity* of Persons in *unity* of Essence. And to this purpose the *Holy Ghost* beginneth the *Holy Bible* with this plural name of God, joyned with a verb of the singular number, as *Elohim Bara, Dii creavit,* [a] *The mighty God, or the three persons in the God head created.* The *Jews* also note in the verbe *Bara*, consisting in the original of three Letters, the mystery of the Trinity By *Beth*, *Ben*, the Son: by *Resh*, *Ruach*, the Spirit: by *Aleph*, *Ab*, the Father. But this holy mystery is more clearly taught by *Moses*, *Gen.* 3. 22. *And Jehovah Elohim said, Behold, the man is become as one of us* And *Gen.* 19. 14. *Jehovah rained upon* Sodom *and upon* Gomorrah *brimstone and fire from Jehovah out of Heaven*; [b] that is, God the Son, from God the Father, *who hath committed all judgement unto the Son, John* 5. 22. See *Psal.* 33. 6. *Isa.* 63. 9, 10. The singular number of *Elohim* is *Eloah*, derived of *Alah, he swore*; because that in all weighty causes, when necessity requireth an Oath to decide the truth, we are only to swear by the name of God, which is the great and righteous Judge of Heaven and Earth.

This name *Eloah* is but seldom used, as

a The like you may read, Deut. 6. 4. Josh. 2. 9.

b Sic Marcus Arethusius in Smyrnensi Concilio sancte exposuit, Socrat. Eccles. Hist. l. 2. c. 30.

as *Hab.* 3. 3. *Job.* 4. 9. *Job.* 12. 4. and 15. 8. 36. 2. *Psal.* 18. 32. *Psal.* 114. 7. Once it hath a noun plural joyned to it, *Job.* 35. 10. *None saith, Where is Eloah Gosai, the Almighty my Maker?* to note the mystery of the *eternal Trinity.* Many times also *Elohim* the plural number, is joyned with a verb singular, to express more emphatically this mystery, *Gen.* 35. 7. 2 *Sam.* 7. 23. [a] *Josh.* 24. 19. *Jerem.* 10. 10. *Elohim* is also sometimes *Tropically* given to Magistrates, because they are Gods Vicegerents; as to *Moses, Exod.* 7. 1. *Jehovah said unto Moses, I have made thee Elohim to Pharaoh,* that is, I have appointed thee an Embassador to represent the Person of the true *three one* God, and to deliver his message and will unto *Pharaoh.* As oft therefore as we read, or hear this name *Elohim,* it should put us in mind to consider, that in one divine *Essence* there are *three distinct persons,* and that *God* is Jehovah *Elohim.*

This place well urged had grinded Arius in pieces.

a Elohim Kedoschim Hii Dii sancti ipse.

Now follow the names which signifie Gods Essential works, which are these five especially.

1. EL, which is as much as the *strong God,* [b] and teacheth us, that God is not onely most strong, and fortitude it self, in his own Essence: but also that it is he that giveth all strength and power to all other Creatures. Therefore Christ is called, *Esay* 7. 9. *El Gibbor, The Strong, most mighty God.* Let not Gods children fear

b Hence Eli in Hebrew Mat. 27. 46. and Eloi, Syrack, as Mark. 15. 34. doth signifie my God, 2 Chron. 33. 12.

fear the power of enemies, for *El* our God is more ſtrong than they.

2. *Shaddai*, That is, *Omnipotent*. By this name God uſually ſtiled himſelf to the Patriarchs, *I am El Shaddai*, *The ſtrong God Almighty*. Becauſe he is perfectly able to defend his ſervants from evil: to bleſs them with all ſpiritual and temporal bleſſings, and to perform all his promiſes which he hath made unto them for this life, and that which is to come. This name belongeth *only* to the God-head, and to no Creature, no not to the *humanity of Chriſt*. This may teach us with the Patriarchs to put our whole confidence in God, and not to doubt of the true performance of his promiſes.

The 70 turn it παντοκράτωρ; he is derived of Dai, ſufficiency, and the relative ֵי the ſame that αὐτάρκης, or of Shad, a Dug, becauſe God feeds his children with ſufficiency of all grace, as the loving mother the Child with the milk of her breaſt.

3. *Adoni*, my Lord; this name, as the *Maſſorets* note, is found 134. times in the Old Teſtament; and *Logically* it is given to Creatures, but *properly* it belongeth to God alone. It is uſed *Malac.* 1. 6. in the plural number, to note the *myſtery* of the holy *Trinity*. If I be *Adonim*, *Lords*, *where is my fear?* *Adoni*, the ſingular: *Adonim*, the plural number. This name is given to Chriſt. *Dan.* 9. 17. *Cauſe thy face to ſhine upon thy Sanctuarie, that is deſolate: for Adoni* (*the* Lord *Chriſt*) *his ſake.* The hearing of this holy name, may teach every man to obey Gods Commande-

A name compounded of Ai, My, and Adon, Lord. Adon derivatur ab Eden, baſis quia Deus eſt fundamentum. & ſuſtentator omnium creaturarum. Hinc Adon, Dominus, cui rei domeſticæ cur in umbit, & ei tanquam columnæ innititur. Quando de Creaturis uſurpetur Adonai eſt Jodeum patach: ſed de Creatore cum camets. Ab Adonai manaſſe videtur Ethnicorum Ἄδωνις

ments

ments to fear him alone, to suffer none besides him to reign in his conscience, to lay hold (by a particular hand of faith) upon his word and promise, and to challenge God in Christ to be his God, that he may say with *Toomas*, *Thou art my Lord and my God.*

υἱὸς ὑψίστου. So the devil stiled Christ the Son of God, the most High Luke 8. 28. For what is earthly greatnesse compared to Gods Highnesse.

4. Is *Helion*, that is, *most high*, *Psal.* 9. 2. *Psal.* 91. 9. & 92. 9. *Dan.* 4. 17, 24, 25, 34. *Acts* 7. 48. This name *Gabriel* giveth unto God, telling the Virgin *Mary*, that the child which should be born of her should be the Son of the *most High*, *Luke* 13. 2. This teacheth, that God in his Essence and glory exceedeth infinitely all Creatures in Heaven and Earth. Secondly, that no man should be proud of any earthly honour or greatnesse. Thirdly, if we desire true dignity, to labour to have communion with God in *grace* and *glory*.

5. *Abba*, a Syriack name, signifying *Father*, *Rom.* 8. 15. This is sometimes used *Essentially*, as in the Lords Prayer. Secondly, *Personally*, as *Mat.* 11. 25. For God is *Christs* Father by *nature*, and *Christians* by *adoption* and *grace*. *Christ* is called *the Everlasting Father*, *Isa.* 9. 6. because he regenerates us under the New Testament. God is also called * *the Father of lights*, Jam. 1. 17. because God dwelleth in inaccessible light, 1 *Tim.* 6. 16. and is the Author, not onely of the Suns light, but also of the light both of natural reason, and supernatural grace, which

* Πατὴρ τῶν φώτων. Of whose substance the light of the sun is but a shadow.

which lighteth every man that cometh into the world. This name teacheth us, that all gifts which we receive from God, proceed from his meer Fatherly love: Secondly, that we should love him again as dear Children: Thirdly, that we may in all our needs and troubles, be bold to call upon him as a Father, for his help and succour. Thus should we not hear of the sacred Names of God, but we should thereby be put in minde of his goodnesse unto us, and our duty unto him. And then should we find how comfortable a thing it is to do every thing in the Name of God. A phrase usual in every mans tongue, but the true comfort thereof (through ignorance) known to few mens hearts.

a Joh. 1. 9.

It is great wisdom, and an unspeakable matter for the strengthening of a Christians Faith, to know how in the mediation of Christ to invocate God by such a name, as whereby he hath manifested himself to be most willing, and best able to help and succour him in his present need or adversity. The ardent desire of knowing God, is the surest testimony of our love to God, and of Gods favour to us. *Because he hath set his love upon me, therefore will I deliver him, I will set him on high because he hath known my name: he shall call upon me, and I will answer him,* &c. And it is a great strengthening of Faith, with understanding to begin every action in the name of God.

Psalm 91. 14, 15.

Intelligentiæ habent aliquid simile materiæ, aliquid simile formæ. Solus Deus simplex est, in quo nihil in potentia, sed in actu omnia, imo ipse purus, primus, medius, ultimus actus. Scal. Exerc. 6 Sect. 2. Just. Martyr. quæst. 20. ad Orthodoxos.

Thus

Thus far of the nominal Attributes.

The *real Attributes* are of two sorts: either *absolute*, or *relative*.

The *absolute Attributes* are such, which cannot in any sort agree to any *creature*, but to God *alone*.

These are two: *Simpleness* and *Infiniteness*.

Simpleness, is that whereby God is void of all *composition*, *division*, *multiplication*, *accidents*, or parts compounding, either sensible, or intelligible: so that whatever he is, he is the same essentially.

It hinders not Gods simpleness that he is three: because God is three, not by *composition of parts*, but by *coexistence of persons*.

[a] *Infiniteness*, is that whereby all things in God are void of *measure*, *limitation*, and *bounds*, above and beneath, before and after.

From these two do necessarily flow three other *absolute* Attributes.

1. *Unmeasurableness*, or *ubiquity*, whereby he is of infinite extension, [b] filling heaven and earth, containing all places and not contained of any *space*, *place*, or *bounds*, and being no where absent, is every where present.

There are four degrees of *Gods pre-*

a Intelligentia, cum sint entia alia ab infinito Ente, finita esse necesse est; nam duo infinita nequeunt esse, neque in natura, neque extra naturam. Essent. n. duo principia prima, Scal. Exerc. 359. Sect. 3.

b Acts 7 48. Psal. 145. Iob. 11.7. &c. 2 Chron. 2. 5, 6. Psal. 139. 5. &c. Ier. 12. 23. 24. Deus est ubique non ita ut in dimidia parte sit dimidius, aut tanquam in majore parte major Dei pars sit, in minore minor, sed ubique totus, & in seipso totus est. Aug. Deus est intellectualis Sphæra, cujus centrum est ubique, circumferentia vero nusquam. Trism.

sence

sence: the first is *universal*, by which God is *repletively* every where, *inclusively* nowhere.

Secondly, *Special*, by which God is said to be in *Heaven*, because that [c] there his *power, wisdom,* and *goodness* is in a more excellent manner seen and enjoyed: as also because that usually he doth from thence pour forth his *blessings* and *judgements*.

Thirdly, *more special*, by which God [d] dwelleth in his *Saints*.

Fourthly, *most special*, and altogether singular, by which *the whole fulness of the Godhead dwelleth in Christ bodily*.

2. *Unchangeableness*, whereby God is void of all change: both in respect of his [e] Essence and [f] Will.

3. *Eternity*, whereby God is without *beginning* of *dayes*, or *end* of *time*, and without all bounds of [g] *procession*, or *succession*.

Thus farr of the absolute Attributes; now of the Relative, or such which have reference to the Creatures.

Those are five.

1. *Life*, 2. *Understanding*, 3. *Will*, 4. *Power*, 5. *Majesty*.

1. THe *life of God*, is that by which, as by a most pure and perpetual *Act*, he not onely liveth of himself, but is also that *ever* and *overflowing* Fountain of *life* from which all creatures derive their [h] *lives*: so as that *in him they live, move, breathe,*

c Psalm 19. 1. Hos. 2. 21.
d 1 Cor. 3. 16. and 6. 16. 2 Cor. 6. 16.
e Col. 2. 8.
f Rom. 1. 23. Isa. 40. 28. Psal. 122. 27, &c.
g Apoc. 1, 8. 1 Sam. 15. 29. Numb. 23. 19. Mal. 3. 6. Rom. 11. 29. James 1, 18. Pœnitentia cum de Deo enunciatur non affectum in Deo, sed effectum Dei in omnibus significat. Alsted. lib. 4. 16. 1 Sam. 5. 19. Dan. 6. 26. Heb. 1. 12. Apoc. 4. 8. Creaturæ quædam æternæ sunt a posteriori: a priori solus Deus est æternus Alsted. Lex. Theo. c. 2.

h Acts 17. 25. 27. Acts 14. 15. Psalm. 42. 2. Psalm. 36. 9. Joh. 5. 26. Heb. 3. 12.

breath, and have their being. And becauſe only his *Life* differs not from his *Eſſence*, therefore God is ſaid *onely to have immortality*, 1 Tim. 6. 16.

Hence it is that as God is called of the Hebrews Eheia, ſo likewiſe Echie: & as of the Grecians, ὁ ὤν, ſo alſo ὁ ζῶν: and as of the Latines, primum ens, ſo alſo primum viyens: for to be, and to live, is all one and the ſame in God. 1 Kin. 8 39. Pſal. 44 21. Pſal. 139. 1, &c. Jer. 17. 10 & 20. 12. Luke 16. 15. Acts 1. 24.

2. The *underſtanding*, or *Knowledge* of *God*, is that whereby (by *one poor Act*) he moſt perfectly knoweth in himſelf all things that ever *were*, *are*, or *ſhall be*: Yea, the thoughts and imaginations of mens hearts.

This *knowledge* of God is either *general*, by which God knoweth *ſimply all things* eternally, the *good* by himſelf, the *evil* by the good oppoſite to it; impoſing to things *contingent*, the *lot* of contingency, and to things *neceſſary*, the *law* of neceſſity. And thus knowing all things in and of himſelf, he is the *cauſe* of all the *knowledge* that is in all, both *men* and *Angels*. Secondly, *ſpecial*, called the knowledge of *Approbation*, by which he particularly *knoweth*, and graciouſly *acknowledgeth* only his *Elect* for his own.

Underſtanding alſo contains the *wiſdom of God*, by which he moſt wiſely created all things of *nothing*, in *number*, *meaſure*, and *weight*, and ſtill ruleth and diſpoſeth them to ſerve his own moſt holy *purpoſe* and *glory*.

3. The *Will of God* is that, whereby of

Heb. 4. 12. Rom. 11 33 and 16, 17. 1 Tim 2. 19 Mat. 7. 23. Intellectus, ſcientia, & ſapientia in Deo non diſtinguuntur Tilen. Nam ſapientia in homine eſt habitus intellectui impreſſus, qui de Deo dici non debet, cujus intellectus eſt ipſa ſapientia, Keckerm. Πάντα ἰδὼν ὅλος ὀφθαλμὸς καὶ πάντα νοήσας Heſ. lib. ἔργ. καὶ ἡμέρ Hence the Platonicks term God ὁλόπτιλον, all eye, ſeeing all.

neceſ-

[a] necessity he willeth *himself*, as the *soveraign good*: and by willing himself, willeth most [b] freely [c] all other good things, which are out of *himself*.

The *Will of God*, though in it self it be but *one*, as is his *Essence*, yet in respect of the diversity of Objects and Effects, it is called in the Scriptures by divers names; as,

1. *Love*, whereby is meant Gods eternal [d] *good will*, whereby he ordaineth his Elect to be freely saved through Christ, and [e] bestoweth on them all *necessary* graces for this life, and that to come, [f] *taking pleasure in their* persons and services.
2. *Justice* [g] is Gods *constant will*, whereby he [h] recompenceth men and Angels according to their works, *punishing* the impenitent according to their *deserts*, called the justice of his *wrath*; and *rewarding* the faithfull according to his promises, called the justice of his *grace*.
3. *Mercy*, which is [i] Gods *meer good will*, and ready affection to forgive

a 1 Tim. 2. 5 Rom. 9. 19. Ephes. 1. 5.
b Deus voluntate sua cuncta constituit, Trism. in 4. Pim. Hinc Orpheus Deum vocat necessitatem, ratione sc. inferiorum, quod omnia ipsi parere cogantur.
c Voluntas Dei semper impletur, aut de nobis, aut a nobis. De nobis impletur, sed tamen non implemus eam quando precamus; a nobis impletur, quando bonum facimus, Aug. Ench. c. 100. Rom. 9. 11. 3 Jam. 1. 21. d 1 Joh. 3. 1. e Psal. 45. 7. f Gen. 4. 4. g. Norma Iustitiæ divinæ, est Dei voluntas. Quia enim vult, ideo est Iustus; non quia Iustum, ideo vult. Eph. 1. 11. h Rom. 2. 5. &c. 2 Thess. 1. 6. &c. 2 Tim. 4. 8. Deut. 7. 9. 10. i Deus principium & finem & media rerum omnium tenens, rectaque linea incedens, e vestigio habet Δίκην divinæ legis vindicem, simul ut quicquam Sanctionum ejus prætermissum est, Aristot. lib. de mundo.

forgive a penitent ſinner, notwithſtanding all his ſins, and ill deſerts.

4. *Goodneſs*, [a] whereby God *willingly communicateth* his good with his Creatures: and becauſe he communicateth it *freely*, it is termed *grace*.

5. *Truth*, whereby [b] God willeth *conſtantly* thoſe things which he willeth: effecting and performing all things which he hath ſpoken, in his *appointed time*.

6. *Patience*, whereby God *willingly forbeareth* to puniſh the wicked, ſo long as it may ſtand with his Juſtice, and untill their [c] ſins be ripened.

Ad pœnam tardus Deus eſt, ad præmia velox;
Sed penſare ſolet vi graviore moram.

7. Ho*lineſs*, [d] whereby Gods nature is ſeparated from all *prophaneſſe*, and abhorreth all filthineſs: and ſo being wholly pure in himſelf, delighteth in the inward and outward *purity* and *chaſtity* of his ſervants, which he infuſes into them.

8. *Anger*, [e] whereby is meant Gods

a Rom. 9. 15, 16. Eze. 16. 6.

b Pſal. 103. 8, &c. Tit. 3. 4. Semper invenies Deum benigniorem quam te culpabiliorem. Serm. 11. Ber. vindictæ gladium miſericordiæ oleo ſemper acuit. Nicep. l. 17. c. 3.

c Pſal. 145. 1, 9. 15. Mat. 16. 17. In creaturis multa inveniuntur bona, ergo creator multo magis eſt bonus. Imo αὐτάγαθον, Ipſum bonum.

d Joſ. 13. 14. Pſal. 149. 6. Num. 23. 19. Veritas eſt harmonia tum intellectus & verborum cum rebus, tum etiam rerum ipſarum Idæis in mente divina. Keck. Veritas Dei in verbis fides Dei dicitur, quod certo fiant, quæ ab ipſo dicta ſunt. Item conſtantia, quia ſententiam non mutat, Polan. 2 Pet. 3. 9. Rom. 2. 4. Gen. 15. 16. 1 Pet. 1. 5. 1 Theſ. 4. 3. Heb. 12. 14. Mat. 15. 9. Quanta ſanctitas Dei, ad cujus aſpectum ſancti Angeli oculos pro ſua tenuitate aliis velantes clamant, Sanctus, Sanctus, Sanctus, Iehovah Zabaoth, Iſa. 6. 2. 3.

moſt

most certain and just *will in chastening the Elect*; and in revenging and *punishing* the *Reprobates*, for the injuries they offer to him and his chosen: and when God will punish with *rigor* and severity, then it is termed *wrath*, *temporal* to the Elect, *eternal* to the Reprobates.

a Psal. 106. 22, 13. 40. 4. N. 15. 11. Ira Dei non est aliud quam voluntas puniendi. Aug. 15. de civit. Dei. c. 15. Anse. 1 7. c. 6. Cur Deus Hom. Furor & Ira in Deo, non passionem mentis, sed ultionis acerbitatem notant Carth. in Apoc. 19.

4. The *Power* of God is that whereby he can simply and freely do *whatsoever he will*, that is agreeable to his nature: and whereby, as he hath *made*, so he still *ruleth* Heaven and Earth, and all things therein. This Almighty *power* of God, is either *absolute*, by which he can will, and do no more than he willeth or doth, *Mat.* 3. 9. and 20. 53. *Rom.* 9. 38. Or *actual*, by which God doth indeed whatsoever he will, and hindreth whatsoever he will not have done, *Ps.* 115. 3.

5. *Majesty* is that by which God of his own *absolute* and *free* Authority b reigneth and ruleth, as *Lord* and *King* over all *Creatures* visible and invisible: Having both the *right* and *propriety* in all things: as c *from whom*, and *for whom*, are all things: as also such a *plenitude and power* that he can pardon the offences of all whom he d *will* haxe *spared*, and *subdue all his Enemies*, whom he will have e *plagued* and destroyed, without being bound to *render* any Creature a reason of

b 1 Cor. 19. 2.

c 2 Thes. 1. 10. d Gen. 17. 1. Psalm. 115. 3. Matth. 11. 26. Ephes. 1. 11. Matth. 8. 2. Deus potest omnia quæ contradictionem non implicant. Aqu. 1. qu. 25. art 34. Omnipotentia excludit omnes defectus, qui sunt impotentis, seu posse mentiri, mori, &c. 1 Chron. 29. 11, 12. 2 Sam. 7. 22. Apoc. 5. 12, 13.

his

his doings, but making his own most holy and just *Will*, his only most perfect and eternal *Law*.

From all these *Attributes* ariseth *one*, which is *Gods* soveraign blessednesse or perfection. *Blessednesse* is that *perfect* and [a] unmeasurable possession of *joy* and *glory*, which God hath in himself for ever: and is the cause of all the blisse and prefection that every Creature enjoys in its measure.

There are other *Attributes* figuratively and *improperly* ascribed unto God, in the holy *Scriptures*, as by an *Anthropomorphosis*, the members of a man, *eyes*, *ears*, *nostrils*, *mouth*, *hands*, *feet*, &c. or the senses and actions of a man, as *seeing*, *hearing*, *smelling*, *working*, *walking*, *striking*, &c. by an *Anthropopathia*, the affections and passions of a man, as *gladnesse*, *grief*, *joy*, *sorrow*, *love*, *hatred*, &c. or by an *Analogy*, as when he is named *a Lion*, *a Rock*, *a Tower*, *a Buckler*, &c. Whose signification every [b] Commentary will expresse.

[a] 1 Chro. 29. 12. Hinc Deus dicitur. αὐτοκράτωρ.

[b] Rom. 9. 15. Joh. 4. 11. Luke 19. 27. Psal. 2. 9. Psal. 110. 1. Deus est Shaddai, sive αὐτάρκης, non solum quia ipse nihil desiderat, sed etiam quia nihil in eo desiderari potest. Creaturas secus perfectus in suo quisque genere, ergo ipse perfectissimus est in se & per se. Scal. Exerc. 146. Section 2. Mark. 14. 61. Acts 17. 25. Rom. 11. 35, 36. 1 Tim. 6 25. Matth. 25. 34. James 1. 17. See Mr. Wilsons Dictionary of the Bible, most profitable to this purpose.

Of all these Attributes, we must hold these general rules.

NO *Attribute* can sufficiently expresse the *Essence* of God, because it is infinite, and ineffable.

Whatsoever therefore is *spoken of GOD*, *is not GOD*; but serveth rather to hold out

our weak understanding, to conceive in our reason, and to utter in our speech, *the Majestie of his Divine Nature*, so far as he *hath* vouchsafed to reveal *himself* unto us in *his Word*.

2. *All the Attributes of God* belong to every of the *three Persons*, as well as *the Essence* it self, with the limitations of a *personal Proprietie*. As the *mercy* of *the Father* is mercy *begetting*: *the mercy* of *the Son* is mercy *begotten*: *the mercy* of *the Holy Ghost*, is mercy *proceeding*; and so of the rest.

Attributa omnia propter οὐσίας τελειότητα Singulis divinitatis personis competunt.

3. The *Essential Attributes* of God, differ not from *his Essence*, because they are so in *the Essence*, that they are *the very Essence* it self. *a* In God therefore there is nothing which is not either his *Essence* or *person*.

a In Deo nihil est, quod non sit ipse Deus, Zanch.

4. The *Essential Attributes* of God, differ not *Essentially* or *Really* one from another, (because whatsoever is in God, is *one* most *simple Essence*, and one admits no division) but only in *our reason* and *understanding*, which being not able to know Earthly things, by one *simple Act* without the help of many distinct *Acts*, must of necessity have the help of many distinct *Acts* to know *the Incomprehensible* GOD. Therefore (to speak properly) there are not in God *many attributes*, but *b one only*, which is nothing else but *the Divine Essence* it self, by what Attribute soever you call it. But in respect of our *reason*, they are said to be so many different *Attributes*, for *our Understanding* conceives by the name

b Omnia in divinis sunt unum, ibi non obviat relationis oppositio.

of *mercy*, a thing differing from that which is called *Iustice*. The *Essential Attributes* of God are not therefore *really* inseparable.

5. The *Essential Attributes* of God are not *parts* or *qualities* of *the Divine Essence*, not [a] *Accidents* in the *Essence*, nor a *Subject*: but *the very* [b] *whole and intire Essence of God*. So that every *such Attribute* is not *aliud & aliud*, *another* and *another thing*, but one and the same thing. There are therefore no *Quantities* in God by *which* he may be said to be *so much*, *and so much*; nor *Qualities*, by which he may be said to be *such* and *such*: but [c] whatsoever God is, He is *such* and *the same* by his *Essence*. By *his Essence he* is *wise*, and therefore *Wisdome* it self; by *his Essence he* is *Good*, and therefore *goodness* it self; by *his Essence he* is *merciful*, and therefore *mercy* it self; by *his Essence* he is *just*, and therefore *Iustice* it self, *&c.* In a word, God is *Great* without *Quantitie*; *good*, *true*, and *just* without *Qualitie*; *merciful* without *passion*; an *act* without *motion*; *every where present*, without *sight*; without *time*, *the first* and *the last*: the Lord of all Creatures, from whom all receive themselves and all the *good* they *have*; yet neither *needeth nor receiveth* he any increase of *goodness* or *happiness* from any other.

This is the plain *Description* of God, so

a Attributa Dei omnia ita in ipso sunt, ut sint ipsum: ita insunt ut nihil antecedat, nihil] subsequatur, sed ex intellectione nostra (quæ per quam umbratilis est) alia aliis prius animo comprehenduntur. Sca. Ex. 365. Section 6.

b Quæ de Deo dicuntur κατὰ πρός, Relatione ad creaturas, & sic secundum accidens, non exprimunt mutationem in divina essentia, sed in creaturis factam. Negantur ergo de duo accidentia realia, non autem prædicata accidentalia.

c Omnia quæ in Deo sunt, ita insunt, ut sint ipse Deus. d Essentia divina identificat sibi omnia quæ sunt in divinis Biel. Sud. 1. Sent. d 4. 5.

Exhibet omnia, accipit nihil, ipsum igitur bonum est Deus ipsa semper. Trismeg. Serm. 2. Plin.

far as he *hath revealed himself* in *his Word*.

This Doctrine (of all other) every true *Practitioner* of *Pietie* must *competently* know and *necessarily* believe for our *special uses*.

1. That we may *discern* our *true* and *only God*, from all *false gods* and *idols*: for the Description of God is *properly* [a] known onely to his *Church*, in whom he hath thus graciously manifested himself.

[a] Psal. 147. 19, 20. Jer. 10.25.

2. To *possess* our hearts with a greater awe of his *Majestie*, whilest we *admire* him for his *simpleness*, and *infiniteness*; *adore* him for *his unmeasurableness*, *unchangeableness*, and *Eternitie*; *seek wisdome* from *his understanding*, and *knowledge*; *submit our selves* to *his blessed will* and *pleasure*; *love him* for *his love*, *mercy*, *goodness*, and *patience*; *trust* to *his Word*, *because of his Truth*; *fear him for his Power*, *Justice* and *anger*; *reverence him* for *his holiness*, and *praise him* for *his blessedness*, and to depend all our Life on him, who is the onely Authour of our *Life*, *being*, and all the *good things* we have.

3. To *stir us up* to imitate the *Divine Spirit* in his holy Attributes: and to bear (in some measure) the Image of *his Wisedome*, *Love*, *Goodness*, *Iustice*, *Mercy*, *Truth*, *Patience*, *Zeal*, and *Anger* against Sin, that we may be *wise*, *loving*, *just*, *merciful*, *true*, *patient*, and *zealous* as our God is.

4. Lastly, that we may in our Prayers and Meditations, *conceive* aright of his Divine *Majestie*, and not according to those gross and blasphemous imaginations, which

naturally arise in mens brains: as when they counterfeit God to be like an old *Man sitting in a chair*: and *the blessed Trinity* to be like *that tripartite Idol*, which Papists have Painted in their *Church-windows*.

When therefore thou art to pray unto God, let thine *heart* speak unto him, as *that* b *Eternal*, c *Infinite*, d *Almighty*, e *Holy*, f *Wise*, g *Just*, h *Merciful*, i *Spirit*, *and most* k *Perfect*, l *Indivisible Essence of three several Persons*, *Father*, *Son*, *and Holy Ghost*; *who being* m *present in all places*, n *ruleth Heaven and Earth*, *understandeth* o *all mens hearts*, p *knoweth all mens miseries*, *and is only* q *able to bestow on us all graces which we want*, *and to deliver all penitent sinners*, *who with faithful hearts seek* (*for Christs sake*) *his help out of their afflictions and troubles whatsoever*.

The ignorance of this true knowledge of God, maketh many to make an Idol of the true GOD, and is the onely cause, why so many do profess *all other parts* of Gods Worship and Religion, with so much *irreverence* and *hypocrisie*; whereas if they did truly know God, they durst not but *come* to his holy service, and *coming*, serve him *with fear* and *reverence*: for so far doth a man fear GOD, as he knows him; and then doth a man *truly know* GOD, when he joyns *practice to speculation*: And that is,

First, when a man doth so acknowledge and celebrate Gods *Majestie*, as he *hath revealed* himself in *his Word*.

Secondly, when from the true and live-

ly

b Psal. 90. 3.
c 1 Kings 8. 27.
d Gen. 17. 1. Iob 15. 25.
e Apoc. 4. 8. & 15. 4.
f Rom. 11. 33. & 16, 17.
g Ezech. 34. 6, 7. Psal. 101. 11. & 145. 8, 9.
h Deut. 31. 4. Gen. 8. 15. Psal. 145. 17.
i 1 Iohn 4. 34.
k Deut. 32. 4.
l 1 Iohn 5. 7. Mat. 3. 16. Mat. 28. 19. 2 Cor. 13. 14.
m 2 Kings 8. 17. 2 Cor. 13. 14.
n 2 Kings 8. 17. Psal. 120, 2. Ier. 23. 13.
o Isa. 48. 10, 28. Dan. 4. 32.
p 1 Kings 8. 50. Ier. 12. 10.
q Isa. 61. 16.

ly Sense of Gods *Attributes* there is bred in a mans *heart* a *love, awe* and *confidence* in God; for saith God himself, *If I be a Father, where is my honour? If I be a Lord, where is my fear? O taste and see, that the Lord is good*, saith *David*. He that *hath* not by *experience* tasted *his goodness*, knoweth not *how good he* is. *He* (saith *Iohn*) *that saith he knoweth God, and keepeth not his commandments, is a lyar, and the truth is not in him.* So far therefore as *we imitate God* in *his Goodness, Love, Iustice, Mercy, Patience.* and other Attributes, *so far do we know him.*

Psal. 34. 9.
1 John 2. 4.

Thirdly, when with inward *groans*, and the serious desires of our *hearts*, we long to attain to the perfect and plenary knowledg of *his Majesty*, in the Life which is to come.

Lastly, this discovers how few there are who do truely know God, for no man knoweth God, but he *that loveth him*; and how can a man chuse but *love him*, being *the Soveraign good*, if he know *him*; Seeing *the Nature of GOD is to enamour with the Love of his goodness?* And whosoever loveth any thing *more than GOD, is not worthy of GOD*; and such is every one, who settles *the love* and *rest* of *his heart* upon any thing besides GOD. If therefore *thou* dost *believe* that GOD is *Almighty*, why dost thou fear *devils and enemies*, and not confidently *trust in* GOD, and crave His *help* in all thy troubles and dangers? If *thou* believest that GOD *is infinite*, how

dareſt thou provoke him to *anger*? If thou believeſt that GOD is *ſimple*, vvith vvhat heart canſt thou *diſſemble*, and play the *Hypocrite*? If thou believeſt that GOD is the *ſoverain good*, Why is not thy heart more ſetled upon him than on all *worldly good*? If thou doeſt indeed believe that God is a *juſt Judge*, hovv darſt thou live ſo ſecurely in ſin vvithout Repentance? If thou doſt truly believe that God is moſt *wiſe*, vvhy doeſt thou not refer the events of *croſſes* and *diſgraces* nnto him, vvho knovvs hovv to *turn all things to the beſt*, *unto them that love him*? If thou art perſvvaded, that God is true, vvhy doeſt thou doubt of his promiſes? And if thou believeſt that GOD is *Beauty* and *a Perfection* it ſelf, vvhy do not thou make it alone the chief end of all thine *affections* and *deſires*? For if thou loveſt beauty, He is moſt fair: if thou deſireſt *riches*, He is moſt *wealthy*: if thou ſeekeſt *wiſdom*, He is moſt *wiſe*. Whatſoever excellency thou haſt ſeen in any *creature*, it is nothing but a *ſparkle* of that, vvhich is in *infinite* [b] *perfection* in GOD: and vvhen in Heaven vve ſhall have an *immediate communion* vvith GOD, vve ſhall have them all perfectly in *him communicated* unto us. Briefly, in all *goodneſs*, He is *all* in *all*. [c] Love that one *good GOD*, and thou ſhalt love Him, in vvhom all *the good of goodneſs* conſiſteth. He that vvould therefore attain to *the ſaving knowledge of GOD*, muſt learn to knovv Him by *love*. For *GOD is Love*, and *the knowledge of the*

Rom. 8.18.

a *Si te habeam ſolum ſane ſuat arduus æther tellus rupta ſuo, diſiliatq; loco.*

b *Creata omnia perfectius ſunt in Deo quam in ſeipſis. Dion de divin. cap. 8.*

c *Amat unum illum bonum in quo omne bonum eſt, & ſufficit. Anſel. in Proſ. c. 25.*

the Love of God passeth all knowledge. For *all* knowledge, besides to *know* a how to *love God*, and to *serve him onely*, is nothing upon *Solomons* credit, but *vanitie of vanities and vexation of spirit.*

Kindle therefore, O my b *Lady*, nay rather, O my c *Lord Charitie*, the love of thy self, in my Soul especially, seeing it was thy good pleasure, that being d reconciled by the blood of Christ, I should be brought to the knowledge of thy Grace, to the *Communion* of thy Glory, wherein onely consists my *soveraign good* and happiness for ever.

Thus, by the light of his *own Word*, we have seen the *back parts of* JEHOVAH *Elohim*, the Eternal *Trinity*, whom to *believe*, is saving *faith* and *veritie*, and unto whom from all *Creatures* in Heaven and Earth, be all *Praise*, *Dominion*, and *Glory* for ever, *Amen.*

Thus far of the knowledge *of God. Now of the* knowledge *of a mans* self. *And first of the* state *of his misery and corruption without renovation by Christ.*

a Ephes. 1. 19 1 Iohn 4. Kemp. de im. Christ. c. 1.
b Eccles. 12. 17.
c Domina, immo Domine Charitas. Bern.
d Rom. 5. 9. 10. Joh. 17. 3. 22. 1 Cor. 15. 8.

Meditations of the miserie of a man not reconciled to God in Christ.

O Wretched man, where shall I begin to describe thine *endlesse* misery? who art *condemned* as soon as *conceived*; and adjudged to *eternal* Death, before thou wast born to a Temporal life. A beginning indeed I find, but no *end* of thy

Damnatus antequam natus Aug.

miseries. For when *Adam* and *Eve*, being created after Gods own *Image*, and placed in Paradise, that they and their Posterity might live in a blessed state of life immortal, having Dominion over all *earthly* creatures, and only restrained from *the Fruit* of *one Tree*, as a *sign* of *their subjection* to *the Almighty Creatour*; though GOD forbad them this small thing under the penalty of Eternall *Death*; yet they *believed the Devils word* before *the Word of GOD*, making *GOD* (as much as in them lay) *a lyar*. And so being *unthankful* for all the benefits which God bestowed on them, they became *male-content* with their present state, as if God had dealt *enviously* or *nigardly* with them: and believed that *the Devil* would make them partakers of far more glorious things *than ever* GOD had bestowed upon them; and in their pride, they fell into *high Treason* against *the most High*, and disdaining to be Gods subjects, they affected blasphemously to be *Gods themselves*, equals unto *God*. Hence, till they repented (loosing Gods *Image*) they became like unto *the Devils*; and so all *their posterity*, as a *traiterous brood* (whilest they remain impenitent like thee) are subject in this life to all *cursed miseries*, and in the life to come to *the everlasting fire* prepared for *the Devil* and *his angels*.

Lay then aside a while *doting vanities* and take the view with me of *thy doleful miseries*, which duly *surveyed*, I doubt not but that thou wilt *conclude*, that it is far better

better, never to have *Natures being*, then not to *be* by *Grace* a *Practioner* of *Religious Piety*.

Consider therefore thy *misery*. 1. In thy *Life*. 2. In thy *Death*. 3. After *Death*.

In thy Life.

1. The *miseries* accompanying thy *body* The *miseries* which deform thy *soul*.

2. *In thy Death*, *miseries* which shall oppress thy *body* and *soul*.

3. *After Death*, the *miseries* which overwhelm both *body* and *soul* together in Hell.

And first let us take a view of those *miseries* which accompany thy *body* according to the four *ages* of thy *Life*.

1. *Infancy*. 2. *Youth*. 3. *Manhood*. 4. *Old Age*.

Meditations of the miseries of Infancy.

WHat wast thou being an *Infant*, but a *brute*, having the shape of a man? was not the body conceived in the *heat of Lust*, *the secret of shame*, and *stain of Original sin*? And thus wast thou cast naked upon the Earth, all imbrewed in the *blood of filthiness* (*filthy* indeed; when the SON of GOD, who disdained not to take on Him mans *nature*, and the *infirmities* thereof: yet thought it unbeseeming his Holiness to be conceived after the sinful manner of mans Conception.) So that thy Mother was ashamed

to let thee know the manner thereof: What cause then hast thou to boast of *thy birth*, which was a *cursed pain* to thy mother, and to thy self *the entrance* into a *troublesome life*? the greatness of *which miseries*, because thou couldst not utter in words, thou diddest express (as well as thou couldst) in weeping tears.

2. *Meditations of the misery of Youth.*

WHat is *Youth*, but an untamed *Beast*? all whose *actions* are *rash* and *rude*, not capable of good Counsel when it is given, and *Ape like*, delighting in nothing but toyes and babyes? Therefore thou no sooner beganneſt to have a little *strength and discretion*, but forthwith thou wast kept under the rod, and fear of parents and Masters: as if thou *haddest* been born to live under *the Discipline of others*, rather than at *the Disposition* of *thine own will*. No *tired horse* was ever more willing to be rid of *his burden*, than thou wast to get out of the servile state of *this bondage*. A state not worthy *the* Description.

3. *Meditations of the misery of Man-hood,*

WHat is *Mans Estate*, but a Sea, wherein (as Waves) *one trouble* ariseth in the neck of *another*; the latter

ter *worse* than the *former*? No sooner didst thou enter into *the Affaires of this World*, but thou wast inwrapped about *with a Cloud of miseries*. The *Flesh provokes thee* to *Lust*, the *World allures thee* to *Pleasures*, and *the Devil tempts thee* to all kinde of *sinnes*, *fears of Enemies affright thee*, *Sutes in Law* do *vex thee*, *wrongs of ill Neighbours* do *oppresse thee*, *cares for Wife* and *children do consume thee*, *and disquietnesse* betwixt open *Foes* and *false Friends*, do in a manner *confound thee*: *Sin stings thee within*, *Satan layes snares* before *thee*: Conscience *of sins* past *doggeth behinde thee*. Now *Adversity* on the left hand *frets thee*, anon *Prosperitie* on the left hand *frets thee*, anon *Prosperity* on thy right hand *flatters thee*; *over thy Head* GODS vengeance due to *thy sin*, is ready to fall upon thee; and *under thy feet Hells mouth* is ready to *swallow thee* up. And in *this miserable Estate* whither wilt thou go for rest and comfort? The *House* ful of cares, *the Field* full of *toyle*; *the Country of rudeness*, *the Citie of factions*; *the Court of envie*, *the Church of Sects*, *the Sea of Pirates*, *the Land of Robbers*. Or in what *state* wilt thou live? Seeing *Wealth* is envied, and *Poverty* contemned; *Wit* is distrusted, and *Simplicity* derided; *Superstition* is mocked, and *Religion* is suspected; *Vice* is advanced, and *Vertue* is disgraced. O with what a *body of sin* art thou compassed about in a *World of wickednesse*! What are thine *Eyes* but *Windowes*, to behold *vanities*? What are thine *Ears* but

but *flood-gates* to let in the streams of iniquitie? What are thy *Senses*, but matches to give fire to thy lusts? What is thine *Heart* but the *Anvil*, whereon *Satan* hath forged the ugly shape of all lewd affections? Art *thou* nobly descended? *thou* must put thy self in perill of *forraign Wars*, to get the reputation of *earthly honour*, oftimes hazard *thy life* in a desperate combat, to avoid aspersion of a Coward. Art *thou* born in mean estate? Lord! What pains and drudgery must *thou* endure at *home* and abroad, to get maintenance? and all perhaps scarce sufficient to serve *thy* necessitie, and when after much service and labour) a man *hath* got something, how little *certainty* is there in that which is gotten? Seeing *thou* seest by daily experience, *that* he who was *rich* yesterday, is to day a *beggar*, he *that* yesterday was in *health*, to day is *sick*; he *that* yesterday was *merry* and *laughed*, hath cause to day to mourn and weep; he *that* yesterday was in *favour*, to day is in *disgrace*, and he who yesterday was *alive*, to day is *dead*: and thou knowest not *how soon*, nor in *what manner* thou shalt die thy self. And who can enumerate the *losses*, *crosses*, *griefs*, *disgraces*, *sicknesses*, and *calamities* which are incident to sinful man? To speak nothing of the *death* of *Friends* and *children*, which oftentimes seems to be unto us far more bitter then present death it self.

Medi-

Meditations of the misery of Old Age.

WHat is *Old age*, but the *receptacle* of all *maladies*? For if thy Lot be to draw thy *dayes* to a long date, in comes old baldheaded *age* stooping under *dotage*, with his *wrinkled face*, *rotten teeth*, and *stinking breath*: *Testy* with Choler, *withered* with drineſs, *dimmed* with *blindneſs*, *abſurded* with *deafneſs*, *overwhelmed with ſickneſs*, and *bowed together* with *weakneſs*, having no uſe of any Senſe, but of the Senſe of pain; which ſo racketh every member of his body, that it never eaſeth him of grief, till it hath thrown him to his *Grave*.

Thus far of the *miſeries* which accompany the body. Now of the *miſeries* which accompany chiefly the ſoul in this life.

Meditations of the misery of the Soul in this life.

THE *misery* of thy Soul will more evidently appear, if thou wilt conſider,

1. The *Felicity* ſhe *hath* loſt.
2. The *misery* which ſhe *hath pulled* upon her ſelf by ſin.

1. The *Felicity loſt*, was firſt the fruition of *the Image of God*, whereby the Soul was like unto God in * *knowledge*, enabling her perfectly to underſtand *the revealed will*

* 2 Cor. 3. 11 Rom. 12.

Will of God. Secondly, *true Holineſs*, by which ſhe was free from all prophane *error*. Thirdly, *Righteouſneſs*, whereby ſhe was able to incline all her natural *powers*, and to frame uprightly all *her actions*, proceeding from thoſe *powers*. With the loſs of *his divine Image* ſhe loſt the *love* of God, and the bleſſed *communion* which ſhe had with *his Majeſtie*, wherein conſiſteth her *Life and Happineſs*. If the loſs of *Earthly Riches* vex thee ſo much, how ſhould not the loſs of this *divine Treaſure* perplex thee much more?

1. The miſery, which ſhe pulled upon *her ſelf*, conſiſts in two things:

1. *Sinfulneſs.* 2. *Curſedneſs.*

1. *Sinfulneſs* is an univerſal Corruption, both of Her *Nature and Action*: for Her a *Nature* is infected with a *proneneſſe* to every ſin continually, the b *Mind* is ſtuffed with vanitie, the c *Vnderſtanding* is darkned with *ignorance*, the d *Will* affecteth nothing but vile and *vain things*: All Her e *Actions* are *evil*: Yea, this deformity is ſo *violent*, that oftentimes in the regenerate Soul, the *Appetite* will not obey the Government of *Reaſon*, and the *Will* wandreth after, and yields conſent to ſinfull motions. How great then is the violence of the *Appetite* and *Will* in the *Reprobate Soul*. Which ſtill remains in Her natural corruption? Hence it is, that thy wretched *Soul* is ſo deformed with *ſin*, defiled with *luſt*, polluted with *filthineſſe*, outraged with *paſſions*, overcarried with *affections*,

a Epheſ. 2. 1. Gen. 6. 5.
b Rom. 12. 2. Epheſ. 4. 5.
c 1 Cor. 2. 14.
d Phil. 2, 3. Rom. 3. 12. Rom. 7. 10.

affections, pining with *Envie*, overcharged with *Gluttonie*, surfeited with *Drunkenness*, boyling with *Revenge*, transported with *Rage*, and the glorious *Image* of *God* transformed to the ugly *shape* of the [a] *Devil*, so far as it once [b] *repented the Lord that ever he made man.*

a John 8.44.
b Gen. 6. 6.

From the former flows the other parts of the *Souls miseries*, called [c] *cursedness*, whereof there are two degrees.

c Deut. 27. 26. Gal. 3. 10. Psal. 119. 11.

1. *In part*, 2. *In the fulness thereof.*

1. *Cursedness in part* is that which is inflicted upon the soul in *life* and *death*, and is *common* to her with the body.

The *Cursedeness* of the soul in *life* is the *wrath of God*, which lieth upon such a creature so far, as that all things, not onely *calamities*, but also very [d] *blessings*, and [e] *graces* turn to ruine. [f] *Terrour of Conscience* drives him from God and his service, that he dares not come to His presence and Ordinances: but it is given up to the [h] *slavery* of *Satan*, and to his own *lusts*, and vile *affections*.

d Rom. 1. 4, 5 Ier. 23. 13. Isa. 28. 13.
e Gen. 3. 8, 10, & 14. Heb. 2. 15.
f Rom. 3. 21, 24, 26.
g Ephes. 2. 3. Col. 3. 13.

This is the *cursedness* of the Soul in *life*: Now follows the *cursedness* of the *Soul* and *Body* in *Death*.

Meditations of the miserie of the Body and Soul in Death.

AFter that the *Aged Man* hath conflicted with long sickness, and having indured the brunt of *pain*, should now expect some ease: In comes *Death* (natures *slaugh-*

ſlaughterman, Gods *curſe*, and Hells *Purveiour*) and looks the *Old man*, grim and black in the face: and neither *pittying* his *age*, nor *regarding* his long indured *dolours* will not be hired to *forbear* either for ſilver or gold: nay, he will not take to ſpare his life, *skin for skin and all that the Old man hath*; but batters all the principall parts of his *body*, and arreſts him to appear before the *terrible judge*.

And as thinking that the *Old man* will not diſpatch to go with him faſt enough: Lord! How many darts of *calamities* doth he ſhoot through him, *ſtitches*, *aches*, *cramps*, *feavers*, *obſtructions*, *rheumes*, *ſteam*, *collick*, *ſtone*, *winde*, &c.

O what *a gaſtly ſight* it is, to ſee him then in his bed, when *Death* hath given him *his mortal wound*: What a cold ſweat over-runs all his *body*? What a *trembling* poſſeſſeth all his *members*? The *head* ſhooteth, the *face* waxeth pale, the *noſe* black, *the neither jaw-bone hangeth* down, the *Eye-ſtrings* break, the *tongue* falteretb, *the Breath* ſhortneth and ſmelleth earthly, *the Throat* ratleth, and at every gaſpe *the Heart-ſtrings* are ready to break aſunder.

Now the miſerable ſoul *ſenſibly* perceiveth her *Earthly Body* to begin to *dye*: For as towards *the Diſſolution* of the univerſal Frame of *the* great *World*, the *Sunne* ſhall be turned into *Darkneſs*, *the Moon* into *Blood*, and *the Stars* ſhall fall from *Heaven*, the *Aire* ſhall be full of *Storms*, and

and flashing *Meteors*, the *Earth* shall tremble, and the *Sea* shall roar, and *Mens hearts* shall fail for fear, expecting *the end* of such sorrowfull *beginnings*: So towards *the dissolution of Man*, (which is the little world,) *his Eyes* which are as *the Sun* and *Moon*, lose *their Light*, and see nothing but *bloodguiltiness* of sin: the rest of *the Senses*, or *lesser Starts*, doe one after another fail and fall: His *Minde*, *Reason*, and *Memory*, as Heavenly Powers of *his Soul*, are shaken with fearful Storms of *Despair*, and fierce flashings of *Hell fire*, his *earthly body* beginneth to shake and tremble, and *the humours* like an overflowing Sea, roar and rattle in *his throat*, still expecting the wofull end of these *dreadfull beginnings*.

Whilest he is thus summoned to appear at the great *Assizes of Gods* Judgement, behold, a *Quarter-Sessions*, and *Goale*-Delivery is held within himself, *where Reason* sits as Judge, *the Devil* puts in a *Bill* of Indictment, as large as that Book of *Zachary*; wherein is alledged all *thy evil deeds* that ever thou hast *committed*; and all *the good deeds* that ever thou hast *omitted*, and all *the curses* and *judgements* that are due to every sin. Thine own *Conscience* shall accuse thee, and *thy Memory* shall give *bitter evidence*, and *Death* standeth at *the Bar* ready, as a cruel *Executioner*, to dispatch thee. If thou shalt thus condemn *thy self*, How shalt thou escape the just condemnation of *God*, who knoweth all thy

thy misdeeds better than thy self? Fain wouldst *thou put out* of thy mind *the remembrance* of thy wicked deeds that trouble thee: but they flow faster into *thy remembrance*, and they will not be *put away* but crie unto thee, *We are thy works, and we will follow thee*: And whilest thy Soul is thus *within*, out of *peace* and *order*, thy Children, Wife, and Friends, trouble thee as fast, to have thee put *thy goods in order*, some crying, some craving, some pitying, some cheating: all like *flesh flies*, helping to make *thy sorrows* more *sorrowful*. Luk 12.20. Now *the Devils*, who are come from *Hell to fetch away thy Soul*, begin to appear to her, and wait, so soon as she cometh forth, to take her and carry her away. *Stay* she would within, but that she *feeleth the body* begin *by degrees to die*, and ready like a *ruinous House* to fall upon *her head*. *Fearful is she to come forth*, because of those *Hell hounds* which wait for her coming. O she that spent so many *days* and *nights* in vain and idle *pastimes*, would now give *the whole world*, if she had it, for *one hours* delay, that she might have space to *repent*, and *reconcile her self* unto God. But it cannot be, because *her body*, which joyned with her in *the actions* of sin, is altogether now unfit to joyn with her in *the Exercise of Repentance*, and *Repentance* must be of *the whole man*.

Now she seeth that all her *pleasures* are gone, as if they had never been: And that but onely *torments* remain, which never shall

shall have end of being. Who can sufficiently expres her remorse for *her sins past*, her *anguish for her present misery*, and her terrour for her torments to *come*?

In this extremitie, she looketh every where for *help*, and she findeth her self every way *helpless*. Thus in her greatest *misery* (desirous to hear the least *word* of comfort) she directs this or the like speech unto her *Eyes*: *O Eyes*, who in times past were so *quick sighted*, can ye *spy* no *comfort*, nor any way how I might escape this dreadful danger? But *the Eye-strings* are broken, they cannot see the candle that burneth before him, nor discern *whether* it be *day* or *night*. Prosopopœa.

The Soul (finding no comfort in the *Eyes*) speaketh to the *Ears*: *O Ears*, who were wont to recreate your selves, with hearing new pleasant *discourses*, and Musicks sweetest *harmony*, can you hear any *news* or *tidings* of the least *comfort* for me? The *Ears* are either so *deaf*, that they cannot hear *at all*, or the sense of *hearing* is grown so weak, that it cannot indure to hear his dearest Friends to speak. And why should *those Ears* hear any *tidings* of *joy* in *Death*, who could never abide to hear *the glad tidings* of *the Gospel* in *his life*? The *Ear* can minister no *comfort*.

Then she intimates her grief unto the *Tongue*: *O Tongue*, vvho vvast vvont to *brag* it out vvith the *bravest*, vvhere are novv thy big and daring *words*? uovv (in my greatest

greatest need) canst *thou speak* nothing in my *Defence*? Canst *thou* neither *daunt* these Enemies *with threatning words*, nor *intreat* them *with fair speeches*? Alas, *the Tongue* two dayes ago lay *speechless*; it cannot in *his greatest* extremitie, either *call for* a *little drink*, or desire a friend to *take away* with his finger *the flegm*, that is ready to *choak him*.

Finding here no *hope* of *help*, she speaks unto *the Feet*; Where are ye, *O Feet*, *which* sometime were so nimble in *running*, can you *carry* me no where out of this dangerous place? *The Feet* are *stone-dead* already; if they be not *stirred*; they cannot *stir*.

Then she directs her speech unto her *Hands*; *O Hands*, who have been so often approved for Man-hood, in *peace* and *war*, and *wherewith* I have so often defended my *self*; and offended my *Foes*; never had I more need then now. *Death looketh* me grim in my face, and kills me: *Hellish fiends* wait about my bed to *devour* me; Help *now*, or I perish for *ever*. Alas, *the Hands* are so *weak*, and do so *tremble*, that they cannot reach to *the mouth* a *spoonful* of supping, to relieve languishing *Nature*.

The *wretched* Soul, seeing her self thus *desolate*, and altogether destitute of *friends*, *help* and *comfort*, and knowing *that within an hour* she must be in *everlasting pains*, retireth her self to *the Heart* (which of all *Members* is *primum vivens*, and *ultimum*

mum moriens) from whence she makes this *doleful lamentation* with her self:

The doleful lamentation of the Reprobate soul at point of death. 2 Sam. 22, 5.

O miserable *caitiff* that I am! *How do the sorrows of Death compass me! How do the floods of Belial make me afraid!* Now have *indeed the snares* both of *the first* and *second Death* overtaken me at once. O how *suddenly hath Death* stollen upon me *with insensible Degrees*! Like *the Sun*, which *the Eye* perceiveth not to move, though it be most swift of *motion*. How *doth Death* wreak on me *his spite* without *pitie*! The GOD of *mercy* hath utterly forsaken me; and *the Devil*, who knows no *mercy*, waits for to take me. How often have I been warned of *this doleful day*, by the faithful *Preachers of God's Word*, and I have made a *jest* thereat? What profit have I now of all my *pride*, *fine house*, *and brave apparel*? what's become of *the sweet* relish of all my *delicious fare*? all *the worldly goods* which I so carefully *gathered*, would I now give for a good *Conscience*, which I so carelesly neglected? And what *joy* remains now of all my former fleshly *pleasures*, wherein I placed my *chief delight*? Those *foolish pleasures* were but *deceitful dreams*, and now they are past like *vanishing shadowes*; but to think of *those Eternal pains*, which I must endure for those short *pleasures*, *paines* me as *Hell* before I enter into *Hell*. Yet justly I *confess*, as I have *deserved*, I am *served*; that being made after *God's Image*, a *reasonable Soul*, able to *Iudge* of mine own estate and I

and having *mercy* ſo often *offered*, and I *intreated* to receive it; I neglected *Gods Grace*, and preferred *the pleaſures of ſin*, before the religious care of *pleaſing God*: lewdly ſpending my *ſhort time*, without conſidering what *accounts* I ſhould make at my *laſt end*. And now *all the pleaſures* of *my life* being put together, countervail not the leaſt part of my preſent *pain*: My *joyes* were but *momentarie*, and gone before I could ſcarce *enjoy them*: my *miſeries* are *eternal*, and never ſhall know end. O that I had ſpent *the hours* that I conſumed in *carding*, *dicing*, *playing*, and *other vile exerciſes*, in *reading the Scriptures*, in *hearing Sermons*, in *receiving the Communion*, in *weeping for my ſins*, in *faſting*, *watching*, *praying*, *and in preparing my Soul*, *that I* might have now departed in *the aſſured hope* of everlaſting ſalvation? O that I were now to begin my life again, how would I contemn *the World*, and *the vanities* thereof? How religiouſly and *purely* would I lead my life? How would I frequent *the Church*, and ſanctifie *the Lords day*? If *Satan* ſhould offer me all the Treaſures, Pleaſures, and Promotions of this World, he ſhould never intice me to *forget theſe terrours* of this laſt dreadful *hour*. But, O corrupt *carkas*, and *ſtinking carrion*! How hath the Devil deluded us? and how have we *ſerved* and *deceived* each other? and pulled *ſwift damnation* upon us both? now is my caſe more miſerable than the *beaſt* that periſheth in a ditch: For I muſt go to *anſwer*

ſwer before the *Iudgement ſeat* of *the righteous Iudge of Heaven and Earth*? where I ſhall have none to ſpeak for me: and *theſe wicked fiends* who are privie to all my *evil deeds* will *accuſe* me, and I cannot excuſe my ſelf. *My own heart alreadie condemns me*, I muſt needs therefore be *damned* before *His Iudgement Seat*: and from thence be carried by *theſe infernal fiends*, into *that horrible* Priſon of endleſs Torments and *utter darkneſs*, where I ſhall never more ſee light, *that firſt* moſt *excellent* thing that God made. I who glorified heretofore in being a *Libertine*, am now *incloſed* in *the* very *clawes* of Satan: As the trembling *Partridge is* within the griping *Talons* of the ravenous *Faulcon*. Where ſhall I lodge to night? And who ſhall be my companion? O *horrour* to think! O *grief* to conſider! O *curſed be the day wherein I was born, and let not the day wherein my mother bare me, be bleſſed. Curſed be the man that ſhewed my Father, ſaying, A Child is born unto thee, and comforted him. Curſed be that man, becauſe he ſlew me not. O that my mother might have been my Grave, or her Womb a perpetual Conception! How is it that I came forth of the Womb, to endure theſe Helliſh ſorrows? and that my daies ſhould thus end with eternal ſhame? Curſed* be the day that I was united to ſo *lewd a body*: O that I had but *ſo much* favour, as that I *might never ſee thee* more! Our *parting* is bitter and doleful, but our meeting again,

to

to receive at that dreadful day, *the fulneſs* of our deſerved *vengeance*, will be far more *terrible* and *intollerable*. But what mean I thus (by *too lamentable Lamentation*) to ſeek to *prolong* time? My *laſt houre* is come: I hear the *heart-ſtrings* break: This *filthy Houſe* of Clay fals on my Head: here is neither *hope*, *help*, nor place of any longer abiding. And muſt I needs be gone? *thou filthy carcaſs*, *O filthy carcaſs*, *with fare ill*, *fare well*, I leave thee. And ſo all trembling ſhe cometh *forth*; and *forthwith* is ſeized upon by *the infernal fiends*, who carry her away *with a violence*, *torrenti ſimilis*, to the bottomleſs Lake that burneth *with fire* and *brimſtone*: Where ſhe is kept a *priſoner* in *torments*, till *the general judgement* of *the great day*.

Apoc. 21, 8. Jude 5, 6. 1 Pet. 3, 15.

The loathſome *carkaſs* is afterwards laid in *the Grave*. In *which action* for the moſt part, *the dead bury the dead*, that is, They who are *dead* in ſin bury them who are *dead* for ſin. And thus the godleſs and unregenerate *Worldlings*, who made *earth his Paradiſe*, *his Belly his God*, *his Luſt his Law*: As in *his Life* he ſowed *vanitie*, ſo he is now *dead* and reapeth *miſery*. In *his proſperitie* he neglected to *ſerve God*. In *his adverſitie* God refuſeth to *ſave him*. And *the Devil*, whom he long ſerved, now at length payes him his wages. *Deteſtable* was his life, *damnable* his death. The *Devil hath his ſoul*, the *grave hath his carkaſs*: in which *pit* of corruption, *den* of death, and *dungeon* of ſorrow, let us leave the miſerable

caitiffe

Caitiffe, rotting with his mouth full of Earth, his Belly full of Worms, and his Carkass full of Stench; expecting a fearful Resurrection, when it shall be re-united with the Soul; that as they sinned together, so they may be eternally tormented together.

Thus far of the miseries of the soul and body in death, which is but cursedness in part: Now follows the fulness of cursedness, which is the misery of the Soul and body after death.

Meditations of the misery of man after death, which is the fulness of cursedness.

THe fulness of cursedness (when it falls upon a Creature, not able to bear the brunt thereof) presseth him down to that bottomless *a* deep of the endless *b* wrath of *Almighty God*; which is called, the *c damnation of Hell*. This *fulness* of cursedness is either *particular* or *general*.

Particular, is that which in a less measure of fulness, lighteth upon the *d* Soul *immediately* assoon as she is separated from the body. For, in the very *instant* of dissolution, she is in the sight and presence of God. For when she ceaseth to see with the Organ of *fleshly eyes*, she seeth after a spiritual manner, like *Stephen* who saw the *Glory of God*, and *Iesus standing at his right hand*: or as a man, who being *born blinde*, and *miraculously* restored to his sight, should see the Sun; which he never saw before. And there by the Testimony of his own

a Luk 8.38 and 10.21.
b 1 Thess. 1. 10.
c Math. 23.33.
d Luke 16. 21.23. 1 Pet.3.19. Jude verse 6, 7. Acts 7.5.

Conſcience, *Chriſt* the righteous *Judge*, who knoweth all things, makes her, by *his Omnipreſent power*, to underſtand the doom and judgement that is due unto *her* ſins, and what muſt be *her* Eternal ſtate. And in this manner ſtanding in the ſight of Heaven, not fit for *her* uncleanneſs to come into Heaven, ſhe is ſaid to ſtand before the Throne of God. And ſo forthwith ſhe is carried by the evil Angels, who came to fetch *her* with violence into Hell, where ſhe is kept, as in a Priſon, in *everlaſting pains and chains*, *under darkneſs*, *unto the Judgement of the great day* : But not in *that extremity* of torments which he ſhall finally receive at the laſt day.

a Poſtquam anima de corpore eſt egreſſa, ſubito judicium Chriſti de ſalute cognoſcit. Aug. l. de anim. & ejus Orig. c. 4. lii. Ep. ad Pancat.

The general fulneſs of curſedneſs is in a b *greater* meaſure of *fulneſs*, which ſhall be inflicted upon both the ſoul and body, when by the mightie Power of *Chriſt the Supream Judge* of Heaven and Earth) the one ſhall be brought out of *Hell*, and the other out of *the grave*, as *priſoners*, to receive their dreadful doom, according to their evil deeds. How ſhall the Reprobate, by the roaring of the Sea, the quaking of *the Earth*, the trembling of *the Powers* of Heaven, and terrours of *Heavenly ſigns* be driven at the worlds end, to their wits end! Oh, what a woful ſalutation will there be, betwixt the damned Soul and Body, at their re-uniting at that terrible day!

b Anima damnata continuo invaditur à dæmonibus, cui crudeliſſime eam rapientes ad infernum deducunt. Cyril, Alex. in Orat. de exit. anim. Mat. 5, 34. & 23. 31. Luke 12. 30. Luke 16. 12. 1 Pet. 3. 10. Jude verſe 7. Luke 16. 14. Luke 1. 31.

The damned ſouls Apoſtrophe to the body at their ſecond meeting.

O ſink of ſin, O lump of Filthineſs, (will thy Soul ſay unto her Body) how am I compelled to re-enter into thee, not as into

into an *Habitation* to rest, but as a *Prison* to be tormented together! How doest thou appear in my sight like *Iephtes* daughter, to my great torment! Would GOD thou hadst perpetually *rotted* in the grave, that I might never have seen thee again! How shall we be *confounded* together, to hear before *God*, *Angels*, and *Men*, laid open all those *secret sins*, which we *committed* together! Have I lost *Heaven*, for the love of such a stinking *carrion*? Art thou *the flesh*, for *whose pleasures* I have yielded to commit so many Fornications? O *filthy Belly*, How became I a *Fool* as to make *thee* my *God*! How mad was I for *momentary* joyes to incurre these torments of eternal pains! *Ye Rocks and Mountains*, *why skip ye so like Rammes*, Psalm 144. 4. and *will not fall upon me, to hide me from the face of him that comes to sit on yonder Throne: for the great day of his wrath is come, and who shall be able to stand?* Apoc. 6. 16, 17. *Why trembleſt thou thus, O earth, at the presence of the Lord*, and wilt not open thy mouth, and swallow me up; as thou diddest *Korah*, that I be seen no more?

O damned furies! I would ye might *without delay* tear me in *pieces* on condition that you would tear me unto *nothing*! But whileſt thou art thus in vain bewailing thy misery, *the Angels* hale *thee* violently away from the brink of thy grave, to some place near *the Tribunal Seat of Christ*, where being as a curſed Goat, sepa-

rated to ſtand beneath on Earth, as on *the left hand* of the Judge: *Chriſt* ſhall rip up all *the benefits* he beſtowed on thee, and *the torments* he ſuffered for thee, and all *the good deeds* which thou haſt *omitted*, and all *the ungratefull villanies* which thou didſt *commit* againſt *him*, and his holy *Laws*.

Within thee thine own *conſcience* (more than a thouſand witneſſes) ſhall *accuſe thee*: the *Devils* who tempted thee to all thy lewdneſs, ſhall on the *one ſide* teſtifie with thy *conſcience* againſt thee; and on the other ſide, ſhall ſtand the *Holy Saints* and *Angels* approving *Chriſts* Juſtice, and deteſting ſo *filthy* a Creature. *Behind thee* an hideous noiſe of innumerable fellow-damned *Reprobates* tarrying for thy *company*. *Before thee* all the World *burning* in flaming fire. *Above thee*, an irefull *Judge* of deſerving vengeance, ready to pronounce his *ſentence* upon thee. *Beneath thee*, the fire and ſulpherous mouth of the *bottomleſs pit*, gaping to receive thee. In this wofull Eſtate, to hide thy ſelf, will be impoſſible; (for on that condition, thou wouldſt wiſh that the greateſt rock might fall upon thee,) to *appear* will be *intollerable*, and yet thou muſt ſtand forth, to *receive*, with other Reprobates this thy *ſentence*; *Depart from me, ye curſed, into everlaſting fire, prepared for the Devil and his Angels*:

Anſel. 11. Mandat.

Apo. 6. 16. 17.

Bonavent. poſtil. Dom. 3. poſt Pent. Serm. 2.

Depart from me] There is a *ſeparation* from all joy and happineſs.

Ye

Ye curſed] There is a black and direful *excommunication.*

Into fire] There is a cruelty of *pain.*

Everlaſting] There is the perpetuitie of *puniſhment.*

Prepared for the Devil and his Angels] Here are *thy infernal* tormenting, and tormented *companions.*

O terrible Sentence! from which *the condemned* cannot *eſcape*: which being pronounced, cannot poſſibly be *withſtood*: againſt which a man cannot *except*, and from which a man can no where *appeal*, So that to the damned, nothing remains but *Helliſh torments*, which knows neither eaſe of pain nor end of *the time.* From *the Judgement-ſeat* thou muſt be thruſt by *Angels* (together with all the damned *Devils* and *Reprobates*) into *the bottomleſs Lake of utter Darkneſs*, that perpetually burns *with fire* and *brimſtone.* Whereunto, as thou ſhalt be thruſt, there ſhall be ſuch *weeping*, *woes* and *wailing*, that *the cry of the company* of *Korah*, *Dathan*, and *Abiram*, when the earth ſwallowed them up, was nothing comparable to this howling: nay, it will ſeem unto thee a *Hell*, before thou goeſt into *Hell*, but to hear it. Into this bottomleſs *Lake* after that thou art once *plunged*, thou ſhalt ever be *falling* down, and never meet a *bottom*: and in it, thou ſhalt ever *Lament*, and none *ſhall pity thee*: thou ſhalt alwaies *weep for pain of the fire*, and yet *gnaſh thy Teeth* for the extremitie of *Cold*: thou ſhalt *weep* to think that thy miſeries are *paſt*

remedy: *thou shalt weep* or think that to repent is to no purpose: thou shalt *weep* to think how for the shadows of short *pleasures*, thou hast incurred *these sorrows* of eternal *pains*: thou shalt *weep* to see how *that weeping* it self can *nothing* prevail: yea, in *weeping*, thou shalt *weep more* tears, than there is *water in the Sea*; for *the water* of *the Sea*, is *finite*, but *the weeping* of a Reprobate shall be *infinite*.

Bonavent.

There *thy lascivious Eyes* shall be afflicted with *sights* of *gastly Spirits*: thy *curious Ears* shall be affrighted with hideous noise of *howling Devils*, and *the gnashing teeth of damned Reprobates*: thy *dainty Nose* shall be cloyed with noysome stench of *Sulphur*: thy *delicate Taste* shall be pained *with intollerable hunger*: thy *drunken Throat* shall be parched *with unquenchable Thirst*: thy *Minde* shall be tormented to think *how for the love* of *abortive Pleasures*, *which perished ere they budded*, thou so foolishly lost *Heavens Ioyes*, and incurredst *Hellish pains*, *which last beyond Eternity*. Thy *Conscience* shall ever *sting thee* like an Adder, *when thou thinkest how often* Christ by *his Preachers offered thee Remission of sinnes*, and *the Kingdome of Heaven freely* unto *thee*, if *thou wouldest* but *believe* and *repent*; and *how easily thou* mightest have obtained Mercie in those dayes; *How* near *thou wast many times* to *have Repented*, and yet diddest suffer the Devill and the World to keep thee still in *Impenitency*, and how the day o

mercy

mercy is now past, and will never dawn again.

How shall thy understanding be racked to consider, how for momentary Riches, *thou hast lost Eternal Treasure*, and *changed Heavens felicity*, for *Hells fury*! where every part of thy body without intermission of pain, shall be continually tormented *alike*.

In these Hellish Torments, thou shalt be for ever deprived *of the Beatifical sight of GOD, wherein consisteth the Soveraigne good*, and *Life of the Soul*. Thou shalt never see Light, nor the least sight of joy, but lie in a perpetual Prison of utter Darkness: where shall be no Order, but Horrour; no Voice, but of Blasphemers and Howlers: no noise, but of Tortures and tortured: no societie, but of the Devil and his Angels, who being tormented themselves, shall have no other *ease*, but to wreak their fury in tormenting thee: Where shall be punishment, *without pity*; miserie, *without mercy*; sorrow, *without succour*, crying, *without comfort*; mischief, *without measure*; torment *without ease*; where *the Worm dieth not, and the fire never quenched*; where the wrath of God shall seize upon the Soul and Body, as the flame of fire doth on the lump of Pitch and Brimstone. In *which flame thou shalt ever* be burning, *and never consumed*; ever dying, *and never dead*; ever roaring in the pangs of death, *and never rid of those pangs, nor knowing end of*

Mat. 9.

thy *pains*. So that after thou haſt endured them ſo many thouſand years, as there are *graſs* on *the earth*, or *ſands* on *the Sea ſhore*, thou art no *nearer* to have an end of thy torments, than thou waſt the firſt day that thou waſt caſt into them: yea, ſo far are they from ending, that they are ever but beginning. But if after a *thouſand times* ſo *many thouſand years*, thy damned ſoul could but conceive *a hope that thoſe her torments ſhould have an end*, this would be *ſome* comfort, *to think that at length an end will come*: But as oft as *the Minde* thinketh of *this word Never*, it is as *another* Hell, in *the middeſt* of Hell.

This *thought* ſhall force the damned to cry οὐαὶ, οὐαὶ, as much as if they ſhould ſay, οὐκ ἀεὶ, οὐκ ἀεὶ, O Lord, *not ever*, *not ever* torment us *thus*. But *their Conſcience* ſhall anſwer *them* as an *Eccho*, ἀεὶ, ἀεὶ, *ever*, *ever*. Hence ſhall ariſe *their* doleful οὐαὶ, *woe* and *alas* for evermore.

This is *that ſecond death*, *the general perfect fulneſs of all curſedneſs* and miſery, *which* every damned Reprobate muſt *ſuffer*, ſo long as GOD and his *Saints* ſhall enjoy *bliſs* and *felicity* in Heaven for evermore.

Thus far of *the miſery* of man in his ſtate of *corruption*, unleſs that he be renewed by grace in Chriſt.

Now followeth *the knowledge* of *Mans ſelf*, in reſpect of *his* ſtate, of Regeneration by *Chriſt*.

Meditations of the ſtate of a Chriſtian reconciled to God in Chriſt.

NOw let us ſee, how *happy a Godly* man is, in the ſtate of *renovation*, being reconciled to God in *Chriſt*.

The Godly man, whoſe corrupt nature is *renewed* by grace in *Chriſt* and become a *new creature*, is bleſſed in a three fold reſpect. Firſt in his life. Secondly, in his death. thirdly, after death.

1. His *bleſſedneſs* during this life, is but *in part*, and that conſiſts in ſeven things. Iohn 3. 5. Gal. 4. 2. 6. Iohn 1, 2, 3. Gal. 4. 6. 7. 2 Cor. 9. 8. Eph. 4, 2, 3, 19. Col. 3. 10.

1. Becauſe he is *conceived* of *the Spirit* in the womb of his Mother *the Church*: and is born *not of bloud, nor of the will of the fleſh, nor of the will of man, but of God*, who in *Chriſt* is *his Father*. So that *the Image of God his Father* is renewed in him every day more and more.

2. He hath, for the *merits* of *Chriſt's ſufferings*, all his ſins, *original* and *actual*, with the *guilt* and *puniſhment* belonging to them, freely and fully *forgiven* unto him. And all the *Righteouſneſſe* of *Chriſt* as freely and fully *imputed* unto him: and ſo God is *reconciled* unto *him*: and *approveth him* as righteous in his ſight and account. Rom. 4 8 25. Rom. 8. 1, 2. 1 Pet. 2. 24. Rom. 15. 19. 2 Cor. 5. 16. Ro. 8. 33, 34. Acts 16. 18. Eph. 2. 2. Iohn 10. 17. Rom. 8. 20. Rom. 8. 19. Apoc. 1. 6. 1 Pet. 2. 9. Mal. 3. 17.

* 3. He is *freed* from *Satans bondage*, and is made a *brother* of CHRIST, a *fellow-heir* of his Heavenly Kingdom, and a *ſpiritual King* and *Prieſt*, and to offer up *ſpiritual Sacrifices* to *God* by *Ieſus Chriſt*.

4. God *spareth* him as a *man spareth his own Son that serveth him.* And this *sparing* consists

In
1. Not taking notice of every fault, but *bearing* with his infirmities, Exodus 34. Verse 6, 7. A loving *Father* will not cast his *child* out of doores in his sickneſſe.
2. Not making his *puniſhment* when he is *chaſtened*, as great as his deſerts, *Pſal.* 103. 10.
3. *Chaſtning* him *moderately* when he ſeeth that hee will not *by any other* means be reclaimed, 2 *Samuel* 7. Verſe 14. 15. 1 *Cor.* 11. 32.
4. *Graciouſly accepting* his endeavours, notwithſtanding the imperfection of his obedience; and ſo preferring the willingneſs of his mind before the worthineſs of his work, 2 *Cor.* 8. 12.
5. Turning the curſes which he deſerved, to croſſes: and fatherly corrections; yea, all *a* things, all *b* calamities of this life, *c* death it ſelf, *d* yea, his *very ſins* unto his good.

5. God gives him his *holy Spirit*
1. *e Sanctifieth* him by *degrees* throughout: *f* ſo that he doth more and more *die* to ſin, and *live* to righteouſneſs.
2. *Aſſures* him of his *g adoption*, and that

a Rom. 8. 28.
b Pſ 89. 31, 32 Pſal. 119. 71. Heb. 12. 10. 1 Cor. 12. 7.
c 1 Cor. 3. 21. & 15. 54, 55. Heb. 2. 14, 15.
d Luke 22. 31, 32.
Pſ. 51. 13, 14. Ro. 5. 20, 21.
e 1 Theſ. 5. 23.
f Ro. 8. 5. 10.
g Rom. 8. 15.

which
- that he is by *Grace* the Child of *God*.
- 3. *Encourageth* him to come with *h boldneſs* and confidence into the preſence of God.
- 4. *Moveth* him without *fear* to ſay unto him, *Abba Father*.
- 5. *Powreth* into his heart the gift of *ſanctified Prayer*.
- 6. *Perſwadeth* him, that both he and his *prayers* are accepted and heard of God for *Chriſt* his *Mediators* ſake.
- 7. Fills him with { 1. *Peace* of conſcience. 2. *Joy* in the holy Ghoſt: in compariſon whereof all earthly joyes ſeem vile and vain unto him.

h Heb. 4. 16. Eph. 3. 12. Gal. 4. 6. Ro. 8. 15. 16. Zach. 12. 12. Ro. 8. 16 17. Rom. 5. 1. & 15. 17. Rom. 5. 3. & 14. 27.

6. He hath a *recovery* of his *i* ſoveraignry over the *creatures*, which he loſt by *Adams* fall: & from thence *k free liberty* of uſing all things which *God* hath not *l reſtrained*, ſo that he may uſe them with a *good* m *conſcience*. For to all things in Heaven and Earth, he hath a ſure *n title* in this life: and he ſhall have the *Plenary* and peaceable *o poſſeſſion* of them in the life to come. Hence it is that all *Reprobates* are but uſurpers of all that they poſſeſs, and have no *p place* of their own but *hell*.

i Pſal. 8. 5. &c. Heb. 2. 7. 8. k 1 Col. 1. 1. Rom. 14. 14. Tim. 4 2. &c. 1 Cor. 9. 19, 2c. m 1 Cor. 3. 22, 28. Heb. 1. 7. n 1 Cor. 3. 22. o Mat 25. 34. 1 Pet. 1. 4. p Acts 1. 25.

7. He hath the aſſurance of Gods Fatherly care, and protection day and night over him; which care conſiſts in three things.

1. In

Mark. 6. 53.
2 Cor. 12.14.
Psalm 23.
Ps. 34. 9. 10.

Heb. 5. 13.
Psal. 34. 7.
Psal. 91. 11.
Isa. 1. 15.
Iob 1. 10.
Psalm 21. 15.
Gen. 7. 8.
Psal. 34. 19.

1. In *providing* all *things necessary* for his soul and body concerning this life & that which is to come; so that he shall be sure ever, either to have enough, or patience to be content with that he hath.
2. In that God gives his *holy Angels* as *Ministers*, a charge to attend upon him alwayes for his good; yea, in danger, to pitch their Tents upon him for his safety, where-ever he be: Yea, GOD'S protection shall defend him as a *cloud by day, and as a pillar of fire by night*: and his providence *shall hedge him from the power of the Devil.*
3. In that *the eyes of the Lord are upon him, and his ears continually open, to see his state*, and to hear his complaint; and in his *good time* to deliver him out of all his troubles.

Thus far of the blessed estate of the godly and *Regenerate* man in this life. Now of his blessed estate in death.

2. *Meditations of the blessed estate of a regenerate man in his death.*

WHen God sends *Death* as *his Messenger*, for the *Regenerate man*, he meets *him* half the way to Heaven: for

for his *a* converſation, and *b* affection is there before him. *Death* is neither ſtrange, nor fearfull unto him. Not ſtrange, becauſe he *c* died daily: not fearfull, becauſe whileſt he lived, he was dead; and his life was *d hid with Chriſt in God.* To die, unto him therefore, is nothing elſe in *effect*, but to *e reſt from his labour in this world*, to go *f* home to *his* g *Fathers houſe*, unto *the* h *City of the living God, the heavenly Ieruſalem, to an innumerable company of Angels, to the great aſſembly and Church of the firſt born, to God the Iudge of all, and to the ſpirits of juſt men made perfect, and to IESVS the Mediator of the new Teſtament.* Whileſt his body is ſick, his *Mind* is ſound: for, *God* i *maketh his bed in his ſickneſſe*, and ſtrengtheneth him with Faith and Patience upon his bed of ſorrow: And when he begins to enter into the way of all the world, he giveth (like *k Iacob, Moſes* and *Ioſhua*) to his children and friends, godly exhortations and counſels to ſerve the true *God*, to worſhip him truly all the dayes of their life. His bleſſed ſoul breatheth nothing but bleſſings, & ſuch ſpeeches as ſavor a ſanctified ſpirit. As his outward man *decayeth*, ſo his inward man *increaſeth*, and waxeth ſtronger. When the ſpeech of his tongue faultereth, the ſighes of his heart ſpeak louder unto *God*: when the ſight of the eyes faileth, the *Holy Ghoſt* illuminates him inwardly with abundance of *ſpiritual light*. His ſoul feareth not, *l* but *is bold to go out of the Body* and

a Phil. 20.
b Col. 3. 1.
c 1 Cor. 1. 31.
d Col. 3. 5.
e Apoc. 14.
f 2 Cor. 5. 6.
g Iohn 1. 14.
h Heb. 12. 12. &c.
i Pſal. 41. 3.
k Gen. 49.
l 2. Cor. 5. 8.

and to dwell with her LORD. He sigheth out *with Paul*, [a] Cupio dissolvi, *I desire to be dissolved, and to be with* CHRIST. And *with David*, [b] *As the Hart panteth after the water-Brooks, so panteth my Soul after thee, O* GOD. *My Soul thirsteth for* GOD, *for the Living* GOD; *when shall I come and appear before* GOD? He prayeth *with the Saints*, [c] *How long O* LORD, *which art Holy and True?* [d] *Come* LORD IESVS, *come quickly.* And when the appointed time of his dissolution is come, [e] knowing that He goeth to his [f] *Father* and *Redeemer* in the peace of a good Conscience, and the assured perswasion of the forgiveness of all his sins, in the blood of *the Lamb*, He sings with blessed old *Simeon his* [g] Nunc dimittis; *Lord, now letteſt thou thy servant depart in peace, &c.* And surrenders up his Soul, as it were with his own hands, *into the hands of his Heavenly Father*, saying *with David*; *Into thy Hands, O Father, I commend my Soul, for thou hast redeemed me O Lord, thou God of Truth.* And saying *with Stephen*, *Lord Iesus receive my spirit*: He no sooner yields up his sacred Ghost, but immediately *his* [i] *Holy Angels* who attend upon Him from *his Birth*, unto *his Death*. [k] carrie and accompanie *his Soul* into Heaven, as they did the Soul of *Lazarus* into *Abrahams bosome*, [l] which is *the Kingdome of Heaven*, whither only *good Angels* and *good works* do accompany the Soul; the one to deliver their [m] *charge*, the other to receive their [n] reward.

[a] Phil. 1. 23.
[b] Psal. 4. 12.
[c] Apoc. 6. 10.
[d] Apoc. 22. 10. Iob 14. 5.
[f] Psal. 51. 5.
[g] Luke 2. 23. Psal. 37. 37. Isa. 57. 2.
[h] Psal. 31. 9. Acts 7. 59.
[i] Mat. 18. 10. Acts 13. 15. and 27. 22.
[k] Luk. 16. 22
[l] Mat. 8. 11. Luke 31. 18. Acts 15. 10, 11 Eph. 1. 10. Heb. 11. 9. 10, 16. & 12. 21, 23. Luke 19. 9. and 9. 31.
[m] Psal. 91. 11. Heb. 1. 14.
[n] Apoc. 14. 13. & 12, 12.

The

The *Body* in convenient time, as the sanctified *o Temple* of the HOLY GHOST the *p Members* of CHRIST, nourished by his *Body*, the *q* price of *the Blood of the Son of* GOD, is by his *fellow-brethren* reverently laid to *r* sleep in his *grave*, as in *the bed of Christ*: in an assured hope to *ſ awake in the Reſurrection of the Iuſt*, at the laſt day, to be partakers with the ſoul, of life and glory everlaſting. And in this reſpect not only the *ſouls*, but the very *bodies* of the faithfull alſo are termed *bleſſed*.

o 1 Cor. 15.
p 1 Cor. 6. 15. Mat. 6. 21.
q 1 Cor. 6. 22. 1 Pet. 1. 19.
r 1 Theſ. 4. 14. Acts 7. 6. & 8. 2.
ſ Dan. 12. 1. 1 Jo. 5. 21, 29. Luke 14. 14. 2 Theſ. 4. 16, 17. Apoc. 14. 13.

Thus far of the *bleſſedneſs* of the ſoul and body of the regenerate man *in death*. Now let us ſee the *bleſſedneſs* of his ſoul and body *after death*.

3. *Meditations of the bleſſed eſtate of the regenerate man after Death.*

THis eſtate hath three degrees.

1. From the day of *Death*, to the *Reſurrection*.

2. From the *Reſurrection*, to the pronouncing of the *Sentence*.

3. After the *ſentence*, which laſts *eternally*.

As ſoon as ever the *Regenerate man* hath yielded up his ſoul unto *Chriſt*, the holy *Angels* take her into their cuſtody, & *immediately t* carry her into heaven, and there preſent her *u* before Chriſt, where ſhe is *crowned* with a *x crown of Righteouſneſs* and *glory*, not which ſhe hath deſerved by her good *works*, but which God hath

t Luk. 16. 10.
u Heb. 1. 24. and 22. 24.
x Tim. 4. 8. Apoc. 3. 9. 1 Pet. 5.

hath promiſed of his free *goodneſs* to all thoſe who of *love*, have in this life unfeignedly *ſerved* him, and ſought his glory.

Oh, what joy will it be to thy *Soul!* which was wont to ſee but *miſery* and *ſinners*, now to behold the face of *the God of Glory*? Yea, to ſee *Chriſt* well-comming thee, as ſoon as thou art preſenting before *him* by the holy *Angels*, with an *Euge bone ſerve! well done, and welcome good and faithfull ſervant*, &c. *enter into thy Maſters joy.* And what joy will this be, to behold *thouſand thouſands of Cherubims Seraphims, Angels, Thrones, Dominions, Principalities, Powers*, All *the holy Patriarchs, Prieſts, Prophets, Apoſtles, Martyrs, Profeſſors*, and all *the ſouls* of thy *Friends, Parents, Husbands, Wives, Children*, and the reſt of *Gods Saints*, who departed before thee in the true *Faith* of Chriſt, ſtanding before Gods *Throne* in bliſs and glory? If the *Queen of Sheba*, beholding *the glory* and attendance given to *Solomon*, as it were, *raviſhed* therewith, brake out and ſaid; *Happy are thy men, happy are theſe thy ſervants; which ſtand ever before thee to hear thy wiſdom!* How ſhall any *ſoul* be raviſhed to ſee her ſelf by *grace* admitted to ſtand with this glorious Company? to behold the bleſſed Face of *Chriſt*, and to hear all the *treaſures* of his Divine *wiſdome!* How ſhalt thou rejoyce to ſee ſo many *thouſand thouſands* welcomming thee into their Heavenly Society! for as they all *rejoyced* at *thy converſion*, ſo will

Col. 1. 6.
Eph. 1. 12.

1 Kings 10.

will they now be *much more joyful* to behold *thy Coronation*: and to see thee receive *thy Crown*, which was laid up for thee against *thy comming*. For there *the Crown* of Martyrdome shall be put on the head of a *Martyr*, who for Christs Gospels sake indured Torments: *the Crown of Virginity* on the head of a *Virgin*, *which* subdued *Concupiscence*; *the Crown of Piety* and *Chastity* on the head of them, who sincerely professed CHRIST, and kept their wedlock bed undefiled; *the Crown* of good works on the good Almsgivers head, who liberally relieved the poor; *the Crown of incorruptible Glory* on the head of those Pastours, who by their preaching, and good example, have converted souls from the corruption of sin, to *glorifie GOD in Holyness of life*. Who can sufficiently expres the rejoycing of *this Heavenly company*, to see *thee thus Crowned with Glory*, arrayed *with the shining Robe* of *Righteousness*, and to *behold the Palme* of *Victory* put into *thy hand*? Oh, *what gratulation will there be*, that thou hast escaped all the miseries of the world, the *snares* of the Devil, the pains of Hell, and obtained with them thy eternal *rest* and happiness? for there every one joyeth as much in anothers happiness, as in his own, because he shall see him as much loved of GOD as himself. Yea, they have as many distinct joyes, as they have compartners of their joy. And in this joyful and blessed state, the *Soul* resteth with *Christ*

Luke 15.

2 Tim. 4, 8.

Apoc. 7. 9.

Apoc. 7. 9.

Christ in Heaven, till the Resurrection: when as the number of *her* fellow-servants and brethren be fulfilled, which the Lord termeth but a little season.

The second Degree of mans blessedness after death is from the Resurrection to the pronouncing of the final Sentence. For at the last day,

1. The elementary Heavens, Earth, and all things therein, shall be *a Dissolved*, and purified with fire.

a 2 Pet. 3. 10, 12, 13.

2. At the *b* sound of the last Trumpet, or *voice of Christ*, the Arch-Angel, the very same bodies, *which the Elect had before* (though turned to dust and Earth) shall arise again. And in *the same instant*, every mans Soul shall re-enter into his own body by vertue of the Resurrection of *Christ their Head*: and be made alive, and rise out of *their Graves*, as if they did but awake out of their beds. And howsoever Tyrants bemangled their bodies in pieces, or consumed them to ashes, yet shall *the Elect* find it true at that day, *that not an hair of their head is perished.*

b 1 Cor. 15. 52. 1 Thes. 4. Iob. 5. 28. Ezek. 37.

Rom. 8. 11. Rom. 5. 17. 1 Cor. 16, 22. Phil. 3. 10, 11 1 Thes. 4. 14. Mat. 19. 32.

3. They shall come forth out of *their Graves*, like so many *Iosephs* out of *Prison*: Or *Daniels* out of *the Lions Dens*: or *Ionahs* out of *the Whales belly.*

Dan. 4. 12. 1 Thes. 4. 4. Per est potestas Dei ad instituendos & restituendos homines. Athenagor.

4. All the Bodies of *the Elect* being thus made alive, shall arise in *that perfection of Nature*, whereunto they should have attained by their Natural temperament, if no impediment had hindred: and in that vigor of age, that a perfect man is at about three-

Isa. 65. 10.

three and thirty years old, each in their [c] *proper sex*. Whereunto *Divines* think *the Apostle* alludeth, when he saith, *Till we all come unto a perfect man, unto the measure of the age* (or stature) *of the fulness of Christ*. Whatsoever *imperfection* was before in the body, (as *blindness*, *lameness*, *crookedness*) shall then be done away. *Iacob* shall not *halt*, nor *Isaac* be *blind*, nor *Leah* blear-eyed, nor *Mephibosheth* be *lame*: for if *David* would not have *the blind* and *lame* to come into his *House*; much less will *Christ* have *blindness* and *lameness* to dwell in His Heavenly Habitation. *Christ* made all the *Blind* to see, *the Dumb* to speak, *the Deaf* to hear, *the Lame* to walk, &c. That came to him, to seek His *grace* on earth: much more will he heal all *their imperfections*, whom he will admit to *his glory in Heaven*. *Among those Tribes, there is not one feeble: but the lame man shall leap as an Hart, and the dumb mans tongue shall sing.* And it is very probable, that seeing God created our *first Parents*, not *Infants*, or *Old men*, but of a perfect age or stature; the ἀνάπλασις, or *new creation* from death, shall every where be *more perfect* than the πλάσις, or *first frame* of man, from which he fell into the state of the *dead*. Neither is it like, that *Infancy*, being *imperfection*, and *old* age *corruption*, can well stand with the state of a *perfect glorified* body.

5. The bodies of the *Elect* being thus raised, shall have four most excellent and supernatural *qualities*: For,

1. They

[c] Tertul. de Resurrect. c. 6. Hier. Epist. 27 & 61. Aug. l. 12 de Civ. Dei, c. 17. & omnes Theolog. in 4. sent. dist. 44. Ephes. 4. 1. Ita communiter creduut. Theologi in 4. Sent dist. 41. Vide Aug. de Civit. Dei, lib. 22. c. 15. & 6. Psalm. 105. 37. Psalm 35. 6.

1 Cor. 15. 43.

1. They shall be raised in *Power*, whereby they shall for ever be freed from all *wants*, and *weaknesses*, and enabled to continue without the use of *Meat*, *Drink*, *Sleep*, and other former helps.

1 Cor. 15. 41. Isa. 65. 20. Aug. Enchir. 50. Mat. 13, 43. Dan. 2. 13. Luke 9. 31. Zach. 9. 10.

2. In *corruption*, whereby *they* shall never be *subject* to any manner of *imperfection*, *blemish*, *sickness*. or *death*,

1 Thess. 4. 17.

3. In *Glory*, whereby their *bodies* shall *shine* as bright as *the Sun in the Firmament*, and *which* being made *transparent*, their souls shall *shine through*, far more *glorious* than their bodies. Three *glimpses* of *which glory* was seen: First, in *Moses* face: Secondly, in *the Transfiguration*: Thirdly, in *Stephens countenance*, Three *instances* and *assurances* of *the glorification* of our bodies, at *that glorious* day. Then shall *David* lay aside *his Sheepherds weed*, and put on *the Robe* of *the Kings* Son *Jesus*, not *Jonathans*. Then every true *Mordecai* (who mourned under *the Sackcloth* of *this* corrupt *flesh*,) shall be arrayed *with the* Kings *royal Apparel*, and have *the Crown Royall* set upon *his head*, that all the world may see *how it shall be done to him whom the King of Kings delighteth to honour*. If now the rising of *one Sun*

Exod. 34. 27. Matth. 17. Acts 6. 25.

2 Sam. 13. 4.

Hester 6. 4.

makes

makes the Morning so glorious; how glorious shall that *day* be, when innumerable *million of millions of* bodies of *Saints* and *Angels* shall appear more glorious than the *brightness of* the *Sun!* the *body of Christ* in glory surpassing all.

Ubi volet spiritus, ibi erit & corpus, August. Mat. 24. 28.

4. In *Agility*, whereby our bodies shall be able to *ascend*, and *meet the Lord at his glorious coming in the air, as Eagles flying unto their blessed carcasse.* To this agility of the Saints glorious bodies, the Prophet alludes, saying; *They shall renew their strength: they shall mount up with wings as Eagles: they shall run and not be weary; they shall walk, and not faint;* And to this state may that saying of *Wisdom* be referred: *In the time of their vision they shall shine, and run to and fro, as sparks amongst the stubble.*

Isa. 40. 31. Wisdom 3. 7. 1 Cor. 15. 46. Spiritualia post resurrectionem erunt corpora non quis corpora esse desistant, sed quia spiritu vivificante ubsistent. Aug. l. 13. de Civit. Dei. 22. Psal. 8. 5.

And in respect of these four *qualities*, *Paul* calleth the raised bodies of the Elect, *Spiritual*; for, they shall be spiritual in *qualities*, but the same still in substance.

And howsoever *sinne* and *corruption* make a man in this state of *mortality lower* than *Angels*; yet surely when God shall thus *crown him with glory and honour*, I cannot see, how man shall be any thing *inferiour* to *Angels*. For, are they *Spirits*? So is *Man* also in respect of his *Soul*; yea,

Phil. 3. 21. yea, more than this; they ſhall have alſo a ſpiritual body, *faſhioned like unto the glorious body* of the Lord *Ieſus Chriſt*, in whom Mans *Nature* is exalted by a *perſonal union*, into *the Glory of the God-Head*, and individual Societie *of the Bleſſed Trinity*: An honour which He never vouchſafed *Angels*. And in this reſpect man hath a prerogative above them. Nay, they are but *Spirits* appointed to be *Miniſters* unto the *Elect*: and as many of them, who at the firſt diſdained this Office, and would not keep their firſt ſtanding, were for their Pride hurled into Hell. This leſſeneth not *the Dignity of Angels*, but extols the greatneſs of Gods *Love* to *Mankind*.

Heb. 1. 11. Pſalm 91. 11.

Jude v. 15.

2 Pet. 2. 4.

But as for all *the Elect*, who at the ſecond and ſudden coming of Chriſt, ſhall be found *quick* and *living* The, [a] fire that ſhall burn up the corruption of the world, and the works therein, ſhall in a [b] *moment*, in *the twinkling of an Eye*, overtake them as it [c] finds them, either *grinding* in *the Mill* of proviſion or walking in the *Fields* of pleaſure, or *lying* in *the bed* of eaſe: and ſo (burning up their droſs and corruption) of *mortal* make them *immortal* bodies: and *this change* ſhall be unto them in ſtead of death.

[a] 2 Pet. 3. 10, 11, 12.

[b] Luke 17. 31.

[c] 1 Cor. 15. 51.

The elect ſouls Apoſtrophe to the body, and her firſt meeting in the reſurrection. Cant. 2. 14.

Then ſhall *the Soul* with joyfulneſs greet her body, ſaying, O well met again, *my dear ſiſter*. How *ſweet* is thy voice! How comely is thy countenance, having lyen hid ſo long in the cliſts of the rocks, and in the ſecret

places

places of *the Grave*; thou art indeed an habitation fit, not onely for me to dwell in, but such as *the Holy Ghost* thinks meet to reside in, as *his Temple* for ever. The winter of our affliction is now past: the storm of our misery is blown over and gone. The Bodies of our Elect brethren appear more glorious than the Lilly-flowers *on the earth*: the time of singing *Hallelujahs* is come, and the voice of the trumpet is heard in the land. Thou hast been my yoke-fellow in the Lord's Labours, and companion in persecutions and wrongs for *Christ* and *his Gospel sake*; now shall we enter together into our Masters joy. As thou hast born with me *the Cross*, so shalt thou now wear with me *the Crown*. As thou hast with me sowed plenteously in tears, so shalt thou reap with me abundantly in joy. O blessed, aye *blessed be that God*! who (when yonder Reprobates spent their whole time in pride, fleshly lusts, eating, drinking, and prophane vanities) gave us Grace to joyn together in *watching*, *fasting*, *praying*, *reading the Scriptures*, keeping *his Sabbaths*, hearing *Sermons*, receiving *the Holy Communion*, relieving *the poor*, exercising (in all Humility) *the Works of Piety* to GOD, and walking conscionably in *the duties of our calling towards men*. Thou shalt anon *hear no mention* of thy sins, for they are remitted and covered, but every *good Work*, which thou hast done for the *Lords* sake, shall be rehearsed, and rewarded. Psal. 32. 2.

Cheer

Dan. 9. 21. &c.

Luk. 41. 28.

Can. 2. 1, 3. verse 17.

Cheer up thy heart, for thy Iudge is flesh of thy flesh, and bone of thy bone. Lift up thy head, behold these glorious *Angels*, like so many *Gabriels* flying towards us, to tell us, *that the day of our redemption is come*, and to convey us in the Clouds, to meet our Redeemer in the Air. Lo, they are at hand: *Arise therefore my Dove, my Love, my fair One and come away.* And so like *Roes*, or young *Harts*, they run with *Angels* towards *Christ* over the trembling mountains of *Bether*.

Luke 17. 34, 35, 36. 1 Thes. 4. 17.

1 Cor. 6. 1, 3. 2 Cor. 6. 2, 3.

Apoc. 22. 12.

Rom. 26, 2. 2 Cor. 9. 6. John 14. 1.

6. Both *quick* and *dead* being thus *revived* and *glorified*, shall forthwith (by the *Ministry of Gods holy Angels*) be gathered from *all the quarters* and parts of the *world*, and *caught up together in the Clouds*, *to meet the Lord in the Air*, and so shall come with him, as a part of his glorious train, *to judge the Reprobates and evil Angels*. The *twelve Apostles* shall sit upon *twelve Thrones* (next Christ) to judge the *twelve Tribes* (who refused to hear the Gospel preached by their Ministery) and all the Saints (in honour and order) shall stand next unto them, as Judges also, to judge the evil Angels and earthly minded men. And as every of them received *grace* in this life, to be more zealous of his *glory*, and more faithful in his service than others: so shall their glory and reward be greater than others in that day.

The place whither they shall be gathered unto *Christ*, and where *Christ* shall sit in judgment, shall be in the *Air*, over the *valley*

valley of Jehoſaphat, by Mount *Olive* near unto *Jeruſalem*, Eaſtward from the Temple, as it is probable for four reaſons.

1. Becauſe the holy *Scripture* ſeems to intimate ſo much in plain words, *I will gather all Nations into the valley of Jehoſaphat, and plead with them there. Cauſe thy mighty one to come down, O Lord: let the Heathen be wakened, and come up to the valley of Jehoſophat; for there will I ſit to judge all the Heathen round about.* *Jehoſaphat* ſignifieth *the Lord will judge*. And this valley was ſo called, from the great victory which the Lord gave * *Jehoſaphat*, and his people over the *Ammonites*, *Moabites*, and inhabitants of *Mount Seir*. Which victory was a Type of the *final victory*, which *Chriſt*, the ſupream *Judge* ſhall give his *elect* over all their enemies in *that place*, at the laſt day, as all the *Jews* interpret it. See *Zach.* 14 4,5. *Pſal.* 51. 1,2.&c. all agreeing, that the place ſhall be *thereabouts*.

2. Becauſe that as *Chriſt* was *thereabouts* Crucified, and put to open ſhame; ſo over that place his glorious Throne ſhould be erected in the *Aire*, when he ſhall appear in *Judgement*, to manifeſt his *Majeſty* and *glory*. For it is meet that *Chriſt* ſhould in *that* place judge the World with righteous judgement, where he himſelf was *unjuſtly* judged and condemned.

3. Becauſe, that ſeeing the *Angels* ſhall be ſent *to gather together the elect from the four winds, from one end of Heaven to the*

1 Theſ. 4. 17. Joel 3. 1,2. &c.

ver. 11,12. 2 Chro. 20. 29.

* Neer this valley was Mount *Moriah*, where Abraham ſacrificed Iſaac, Gen. 22. Jacob ſaw Angels aſcending & deſcending on a ladder, Gen. 28. the Angel put up his ſword and fire from heaven burnt up the ſacrifice in Araunahs floor. 2 Sam. 24. Solomon builded the Temple. 1 Chro. 3. 1. Chriſt preached the Gospel ſuffered his paſſion and entred into his glory, Earth: in Gen. 28.

other; It is most probable, that the *place whither* they shall be gathered to shall be neer *Jerusalem*, and the *Valley of Jehosophat*. which * *Cosmographers* describe to be in the middest of the superficies of the earth; if the *termini à quibus*, be the four parts of the World, the *terminus ad quem*, must be about the Centre.

4. Because the *Angels* told the Disciples, that as they saw *Christ* ascend from *Mount Olivet*, which is over the *Valley of Jehoshaphat*, so shall he in *like manner* come down from Heaven. This is the opinion of *Aquinas*, and all the School-men, except *Lombard* and *Alexander Hales*.

5. Lastly, when *Christ* is *set in his* glorious *Throne*, and all the *many thousands* of his *Saints* and *Angels*, shining more bright then so many *Suns* in glory, sitting about him: and the body of *Christ* in glory and brightness surpassing them all: The Reprobates being separate, and remaining *beneath* upon the earth (for the right-hand signifieth a *blessed*, the left-hand a *cursed* estate) *Christ will first* pronounce the sentence of *absolution*, and bliss upon the *Elect*; First, because he will thereby *increase* the *grief* of the *Reprobate* that shall hear it. Secondly, to shew himself more prone to *Mercy* that to *Judgment*. And thus from his *Throne* of *Majesty* in the *Aire*, he shall (in the sight and hearing of all the world) pronounce unto his *elect*, *Come ye blessed of my Father; inherit the* King-

* The Sea beyond Jordan towards Tyrus, cutteth the middest of the world. And Ezech. saith of Jerusalem, In medio gentium posui eam. That from Sion, as from a center, the Law should be published to all Nations, and there all Nations shal be judged according to the Law. Rom. 2. 12. Act. 1. 11. Richardus de villa nova. Thom. in 1. Sent. Dist. 47. 18. Mat. 15. 31. Jude 14. Apoc. 20. 11, 12. Mat. 19. 28. Hilar. in Cant. 31. Anselm. in Mat. c. 25. Psal. 145. 9. Isa. 28. 21.

Kingdom prepared for you from the beginning of the world, &c.

Come ye] Here is our blessed *union* with *Christ*, and by *him*, with the whole *Trinity*.

Blessed] Here is our absolution from all sins, and our plenary endowments with all *grace* and *happiness*.

Of my Father] Here is the *Author*, from whom by *Christ* proceeds our *felicity*.

Inherit] Here is our *Adoption*.

The Kingdom] Behold our *Birth-right* in possession.

Prepared] See Gods Fatherly care for his chosen.

From the Foundation of the world] O the *free*, eternal, unchangeable *Election* of God!

How much are those souls bound to love God, who of his meer *good will* and pleasure, chose and loved them, before they *had done either good or evil!*

For, I was hungry, &c.] O the *Goodness of Christ*, who takes notice of all the *good works* of his children, to *reward* them! How great is his love to poor Christians, who takes every work of mercy done to *them* for his sake, as if it had been done to himself! *Come ye to me*, in *whom* ye have *believed*, *before ye saw me*, and whom ye have loved and sought for with so much *devotion*, and through so many *tribulations*; *Come now*, from *labour*, to *rest*; from *disgrace*, to *glory*; from the jaws of *Death*, to the *joys* of eternal *Life*.

Ad pœnas tardus Deus est, ad præmia velox. Mat. 25. 34.

Rom. 9. 3.

Joh. 20. 29. 1 Pet. 1. 8.

Mat. 5. 11

For my sake ye have been *ta led* upon, *reviled*, and *cursed*. But *now* it shall appear to all those cursed *Esaus* that you are the true *Jacobs*, that shall receive your *heavenly Fathers blessing*: and blessed shall you be. Your *Fathers*, *Mothers*, and *neerest kindred* forsook, and cast you off, for my *Truths sake* which you maintained: but now *my Father* will be unto you a *Father*, and you shall be his *Sons* and *Daughters* for ever. You were cast out of your *lands* and *livings*, and *forsook all for my sake and the Gospels*. But that it may appear that you have not *lost* your *gain*, but *gained* by your *loss*: in stead of an *earthly inheritance* and possessions, you shall possess with me the inheritance of my *heavenly Kingdom*: where you shall be for love, *Sons*; for birth-right, *Heirs*; for dignity, *Kings*; for holiness, *Priests*; and you may be bold to enter into the *possession* thereof *now*, because my *Father* prepared and kept it for you, ever since the *first foundation of the world was laid*.

Psa. 27. 10
Mat. 19 29

Joh. 10. 17
2 Cor. 6. 18

Immediately after this sentence of *absolution* and *benediction*, every one receiveth his *Crown*, which *Christ* the *Righteous Judge* puts upon their heads, as the *reward* which he hath promised of his *grace* and *mercy*, unto the *Faith* and *good works* of all them *that loved that his appearing*. Then every one taking his *Crown* from his *Head*, shall lay it down (as it were) at the *feet of Christ*; And prostrating themselves, shall with one *heart* and *voice*, in an Heavenly sort and consort, say: *Praise*,

1 Pet. 5 4
2 Tim. 4.8
Apoc. 4. 5

Apoc. 4. 10

and

and Honor, and Glory, and Power, and Thanks be unto thee, O blessed Lambe, who sittest upon the Throne, wast killed, and hast redeemed us to God by thy blood, out of every Kindred, and Tongue, and People, and Nation, and hast made us unto our God, Kings and Priests, to reign with thee in thy Kingdom for evermore, Amen.

Then shall they sit in their *Thrones* and *Order*, as *Judges* of the *Reprobates*, and evil *Angels*: by *approving*, and *giving testimony* to the righteous sentence and judgement of *Christ* the *supreme Judge*. 1 Cor. 6. 1, &c: Mat 13. 13

After the pronouncing of the *Reprobates* sentence of condemnation, *Christ* will perform two solemn *Actions*.

1. *The presenting of all the Elect* unto his *Father*, *Behold, O righteous Father, those are they whom thou gavest me. I have kept them, and none of them is lost. I gave them thy word, and they believed it, and the world hated them, because they were not of the world, even as I was not of the world. And now Father, I will that those whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; and that I may be in them, and thou in me, that they may be made perfect in one: that the world may know that thou hast sent me, and that thou hast loved them, as thou hast loved me.* John 17. 12, 14, 23 John 12. 16.

2. Christ shall deliver up the Kingdom to God, even the *Father*, that is, shall cease to execute his *office of Mediatorship*, whereby as he is *King*, *Priest*, *Prophet*, and 1 Cor. 15. 14

supreme Head of the *Church*, he suppressed his *enemies*, and ruled his *faithful people* by his *Spirit*, *Word* and *Sacraments*. So that this *Kingdom of grace* over his Church in this world *ceasing*; he shall rule *immediately* as he is God, equal with the *Father*, and the *Holy Ghost*, in his *Kingdom of glory* for evermore. Not that the dignity of his *Manhood* shall be any thing *diminished*: but that the glory of his *Godhead* shall be more manifested, so that as he is God, he shall from thenceforth in *all fulness*, without all external means, rule *all in all*.

From this *Tribunal Seat*, *Christ* shall arise, and with all his glorious Company of *Elect Angels* and *Saints*, he shall go up *triumphantly* in order and array, unto the *heaven* of Heavens, with such an heavenly noise and Musick, that now may that song of *David* be truly verified; *God is gone up with a triumph, the Lord with the sound of the trumpets. Sing praises to God, sing praises, sing praises unto our King, sing praises: for God is King of all the Earth, he is greatly to be exalted.* And that Marriage song of *John*; *Let us be glad and rejoyce, and give honour to him; for the Marriage of the Lambe is come, and his Wife hath made her self ready. Allelujah; for the Lord God omnipotent reigneth.*

Psal. 47. 5. ver. 7. ver. 8.

The third and last degree of the blessed estate of a *Regenerated* Man after death, begins after the pronouncing of the sentence, and lasteth eternally without all end.

Medita-

Meditations of the blessed estate of the Regenerate man *in Heaven, after he hath received sentence of* Absolution, *before the tribunal Seat of Christ, at the last day of Judgment.*

HEre my Meditation dazeleth, and my pen falleth out of my hand; the one being not able to conceive, nor the other to describe that most excellent bliss, and *eternal weight* of glory (whereof *all the afflictions of this present life are not worthy*) which all the Elect shall with the blessed Trinity enjoy, from that time that they shall be received with Christ as joynt-heirs into that everlasting Kingdom of joy. 2 Cor. 4. 17. Rom. 8. 8. Rom. 8. 17.

Notwithstanding, we may take a scantling thereof, thus.

The holy Scriptures set forth (to our capacity) the glory of our eternal and heavenly life after death, in four respects:

1. Of the *Place.*
2. Of the *Object.*
3. Of the *Prerogatives* of the Elect there.
4. Of the *Effects* of those Prerogatives.

1. *Of the Place.*

THe place is the**heavens of heavens*, or the.* *third heaven* called *Paradise*: whither *Christ* (in his humane nature) ascended *far above all visible heavens. The Bridegroomes Chamber*, which by the firmament, as by an azured curtain spangled with

* 1 King. 8. * 2 Cor. 12. 24. Psal. 19. 5. Mat. 15. 10.

with glittering *Stars*, and glorious *Planets* is hid, that we cannot behold it with these corruptible eyes of Flesh; The *Holy Ghost* (framing himself to our weakness) describes the glory of that place, (which no man can estimate) by such things as are most precious in the estimation of man. And therefore likeneth it to a great and a holy City, named the *Heavenly Jerusalem*, Where *onely God and his people (who are saved and written in the Lambs Book) do inhabite: all built of pure gold, like unto clear glass or Chrystal: the walls of Jasper-stone, the foundations of the walls, with twelve manner of precious stones, having twelve gates, each built of one pearl: three gates towards each of the four corners of the World: and at each gate an Angel* (as so many Porters) *that no unclean thing should enter into it. It is four-square, therefore perfect; the length, the breadth, and height of it are equal 12000. furlongs every way: therefore glorious and spacious: Through the midst of her streets ever runneth the pure River of the water of Life, as clear as Chrystal: therefore wholesome. And of either side the River is the Tree of Life, ever growing: which beareth twelve manner of fruits, and gives fruit every month: therefore fruitful. And the leaves of the Tree is health to the Nations: therefore healthy.* There is therefore no place so glorious by creation, so beautiful with delectation; so rich in possession, so comfortable for habitation.

Apo. 21, 2. &c.
Ver. 24 27
Ver. 18
Ver. 11
Ve. 19, 20

Ver. 21
Ver. 12, 13
Ver. 27
Ver. 16

Apoc. 22. 1, 2.

habitation. For there the King, is Christ; the Law, is love; the honour, is verity; the peace, felicity; the life, eternity. There is light, without darkness; mirth, without sadness; health, without sickness; wealth, without want; credit, without disgrace; beauty, without blemish; ease, without labour; riches, without rust; blessedness, without misery; and consolation that never knows end. How truly may we cry out (with *David*) of this City, Glorious things are spoken of thee, *O thou City of God*, and yet all these things are spoken but according to the weakness of our capacity. For Heaven exceedeth all this in glory, so far, as that no tongue is able to express, nor heart of man to conceive the glory thereof, as witnesseth S. *Paul*, who was in it, and saw it. O let us not then dote so much upon these *wooden cottages* and houses of *moulding* clay, which are but tents of ungodliness, and habitations of sinners: but let us look rather, and long for this *Heavenly City, Whose builder and maker is God, which he (who is not ashamed to be called our God) hath prepared for us.*

Psal. 87. 3

2 Cor. 12. 4

1 Cor. 2. 5.

Heb. 11. 6
Heb. 11. 6

2. Of the Object.

THe blissful and glorious object of all *intellectual* and *reasonable* creatures in Heaven, is the *Godhead, in Trinity of Persons*: without which, there is neither joy, nor *felicity*: but the very *fulness of joy* consisteth in *injoying* the same.

This *Object* we shall injoy two ways.

1. By a *Beatifical vision* of God.

2. By possessing an *immediate communion* with this divine nature.

The * *beatifical vision* of God is that only, that can content the infinite mind of man. * For every thing tendeth to his center; God is the center of the soul: therefore (like *Noahs Dove*) she cannot rest, nor joy, till she return and enjoy him.

All that God bestowed upon *Moses*, could not satisfie his mind, unless he might *see the face of God*. Therefore the whole Church prayeth so earnestly: *God be merciful unto us, and cause his face to shine upon us.* When *Paul* once had seen this *blessed sight*, he (ever after) counted all the riches, and glory of the world (in respect of it) to be but *dung*: and all his life after was but *sighing* out *cupio dissolvi*; *I desire to be dissolved, and to be with Christ.* And Christ prayed for all his Elect in his last prayer, that they might obtain *this blessed vision*; *Father, I will that they which thou hast given me be* (where) *even where I am*: (to what end?) *that they may behold that my glory, &c.* If *Moses* face did so shine when he had been with God but forty days, and seen but his *back parts*: how shall we shine, when we shall see him face to face for ever? and *know him as we are known and as he is?* Then shall the soul no longer be termed *Marah, bitterness*, but *Naomi, beautifulness*: for the Lord shall turn her *short bitterness*,

* Visio Dei beatifica sola est summum bonum nostrum Aug. 1. de Trin. c. 13.

Fecisti nos domine ad te: inquietum igitur est cor nostrum donec quiescat in te, Aug. Conf. 1. 1. &c.

Exod. 33. 13. Psal 67. 1. & 80. 1. Phil. 3. 8. 11. Phil. 1. 23. Joh. 17. 14. Exod. 34. 29. Exod. 33. 21.

1 Cor. 13. 12.

1 Cor. 3. 18. 1 Joh. 3. 2.

bitterneſs to *eternal* beauty and bleſſedneſs, *Ruth.* 1. 20.

The ſecond means to enjoy this object, is, by having an *immediate* and an *eternal communion* with God in Heaven. This we have, firſt by being (as members of Chriſt) united to his *man-hood*, and by the *man-hood* (perſonally united to the Word) we are united to *him*, as he is God: and (by his God-head) to the *whole Trinity*. Reprobates at the laſt day ſhall ſee God (as a *juſt judge*) to puniſh them; but (for lack of this Communion) they ſhall have neither *grace* with him, nor *glory* from him. For want of this Communion, the devils (when they ſaw Chriſt) cryed out, *Quid nobis tecum? What have we to do with thee, O Son of the moſt high God?* but (by vertue of this Communion) the *penitent ſoul* may boldly go and ſay unto *Chriſt* (*as Ruth* unto *Boaz*:) *Spread, O Chriſt, the wing of the garment of thy mercy over thine handmaid: for thou art my kinſman*. This *communion* God promiſed *Abraham*, when he gave himſelf for his great reward; And *Chriſt* prayeth for his whole *Church* to obtain it. This Communion Saint *Paul* expreſſeth in one word, ſaying: *That God ſhall be all in all unto us.* Indeed God is now all in all unto us; but by means and in a ſmal meaſure. But in heaven, *God* himſelf immediately (in fulneſs of meaſure, without all means) will be unto us *all the good things*, that our ſouls and bodies can with or deſire. *He himſelf*

Mat. 8, 25.

Ruth 3. 29.

Joh. 17. 20, 21.

1 Cor. 15. 24.

self will be *salvation and joy, to our souls; life and health, to our bodies; beauty, to our eyes; musick, to our ears; honey, to our mouths; perfume, to our nostrils; meat, to our bellies; light, to our understanding; contentment, to our wills; and delight* to our *hearts*: and what can be lacking, where God himself will be the *soul of our souls*? Yea, all the strength, wit, pleasures, vertues, colours, beauties, harmony, and goodness, that are in men, beasts, fishes, fowls, trees, hearbs, and all creatures, are nothing but sparkles of those things which are in infinite perfection in God. And *in him* we shall enjoy them in a far more *perfect* and blessed manner. *He himself* will then supply their use; nay, the best creatures (which serve us now) shall not have the honour to serve us then. There will be *no need of the Sun, nor of the Moon, to shine in that City: for the glory of God doth light it.* No more will there be any need, or use of any *creature*, when we shall enjoy the *Creator* himself.

Anima animæ ejus Deus Ber. *Nam posset summus rerum conditor in se non habere quæ roboret à secundis, dedit quemadmodum sol astris* Hugo. l. 4. de anima. c. 15.

Apoc. 2. 23.

When therefore we behold any thing that is excellent in any Creatures, let us say to our selves, How much more excellent is Hee, who gave them this excellency? When we behold the wisdom of men, who over-rule creatures stronger then themselves; *out-run* the Sun and Moon in discourse, prescribing many years before, in what courses they shall be *eclipsed*, let us say to our selves, How admirable is the wisdom of God, who made men so wise!

Seneca de beneficiis, l. 2. c. 9.

when

when we consider the strength of *Whales* and *Elephants*, the tempest of *Winds*, and terrour of *Thunder*; let us say to our selves, How *strong*, how *mighty*, how *terrible* is that God, that makes these mighty and fearful Creatures! When we taste things that are delicately *sweet*, let us say to our selves, O how *sweet* is that God, from whom all these creatures have received their *sweetness*! When we behold the admirable colours which are in *Flowers*, and *Birds*, and the lovely beauty of *Women*: let us say, how fair is that God, that made these so fair!

And if our loving God hath thus provided for us many excellent delights, for our passage thorow this *Bochim*, or valley of teares, what are those pleasures which he hath prepared for us, when we shall enter into the *Palace* of our *Masters joy*? How shall our souls be there ravished with the love of so *lovely* a *God*? So glorious is the *object* of heavenly *Saints*: So amiable is the sight of our gracious *Saviour*. Judg. 2. 5

3. *Of the Perrogatives which the Elect shall enjoy in Heaven.*

BY reason of this Communion with God, the *Elect* in Heaven shall have four super-excellent *prerogatives*.

1. They shall have the *Kingdom of heaven* for their inheritance: and they shall be free Denizens of the *heavenly Jerusalem*. St. *Paul* by being a free Citizen of *Rome* escaped Mat. 25. 1 Pet. 1. 4 Eph. 2. 19 Heb. 12. 22 Act. 22. 26

Act. 22.28. 1 Pet. 1.18. escaped whipping; but they, who are once *free Citizens* of the heavenly Jerusalem, shall ever be freed from the whips of eternal torments. For this freedome was bought for us, not with a great sum of money, but with the *precious* blood of the Son of God.

Apo. 5.10. 1 Pet. 2.9. Rom. 16. 10. 1 Pet. 2.5. Heb. 13.15. 2. They shall be all *Kings* and *Priests*, *spiritual* Kings to Reign with CHRIST, and to triumph over Satan, the world, and Reprobates: and *spiritual* Priests to offer unto God the spiritual Sacrifice of *Praise* and *Thanksgiving* for evermore. And therefore they are said to wear both Crowns and Robes. [illegible]hat a comfort is this to *poor Parents* [illegible] have many Children! If they bring them up in the fear of God, to be true Christians: then are they Parents to so many *Kings* and *Priests*.

Mat. 13.43. Phil. 3.21. Act. 12.5. 3. Their bodies shall *shine* as the brightness of the *Sun* in the firmament like the glorious Body of Christ, which shined *brighter* then the Sun at Noon, when it appeared to Saint *Paul*. A glimpse of which glorious brightness appeared in the bodies of *Moses* and *Elias*, transfigured with our Lord in the holy Mount. Therefore (saith the Apostle) it shall rise a *glorious body*, yea, a *spiritual body*; not in *substance*, but in *quality* preserved by *spiritual means*, and having (as an Angel) agility to ascend or descend. O what an honour is it, that our bodies (falling more *vile* then a carion) should thus arise in

Luk. 2.31. Mat. 9.3. 1 Cor. 15.43. verse 44. 1 Thess. 4.1. glory,

glory, like unto the body of the *Son of God?*

4. Lastly, they (together with all the holy angels) *there* keep (without any labour to distract them) a *perpetual Sabbath*, to the glory, honour, and praise of the aye blessed *Trinity* for the *creating*, *redeeming*, and *sanctifying* of the Church: And for his power, wisdom, justice, mercy, and goodness in the *government* of Heaven and Earth. When thou hearest a sweet consort of *Musick*; meditate how happy thou shalt be, when (with the Quire of Heavenly *Angels and Saints*) thou shalt sing a part in that spiritual *Hallelujah*, in that *eternal blessed* Sabbath; where there shall be such *variety* of pleasures, and *satiety* of joys, as neither know *tediousness* in doing, nor *end* in delighting.

4. *Of the Effects of these prerogatives.*

From these Prerogatives there will arise to the Elect in heaven, five notable effects.

1. THey shall *know* God, with a perfect *knowledge* so far as Creatures can possibly comprehend the *Creatour*. For there we shall see the *Word* the *Creatour*: and in the *Word*, all *creatures* that by the *Word* were *created*: so that we shall not need to learn (of the things which were *made*) the knowledge of *him* by whom *all* things were *made*. The *excel-*

1 Cor. 1. 10. Aug. solil. q. cap 36. Nihil notum in terra, nihil ignotum in cœlo.

excellentest creatures in this life are but as a *dark vail* drawn betwixt God and us: but when this vail shall be drawn aside, then shall we see God *face to face*, and *know him as we are known.*

1 Cor. 13.12
2 Cor. 3. 16
Revera sunt in mundo invisibili, in mundo visibili umbræ rerum. Herm.

We shall know the power of the *Father*, the wisdom of the *Son*, the *Grace* of the *Holy Ghost*, and the indivisible nature of the blessed *Trinity*. And in him we shall know, not only all *our friends* (who died in the faith of Christ) but also all the faithful that *ever were*, or shall be. For,

Luk. 14. 28

1. Christ tells the Jews, that they shall see *Abraham, Isaak, and Jacob, and all the Prophets, in the Kingdom of God*: therefore we shall know them.

Gen. 2.25

2. *Adam* in his innocency knew *Eve* to be *bone* of his *bone*, and flesh of his flesh, as soon as he awaked; Much more then shall we know our kindred; when we shall awake *perfected* and *glorified* in the resurrection.

Mat. 27. 53

3. The Apostles knew *Christ* after his resurrection, and the *Saints which rose with him, and appeared in the holy City.*

Mat. 17.4

4. *Peter, James*, and *John* knew *Moses* and *Elias* in the transfiguration: how much more shall we know one another, when we shall be all glorified?

Luk. 16. 28

5. *Dives* knew *Lazarus* in *Abrahams bosome*: much more shall the Elect know one another in heaven.

Mat. 19. 28

6. Christ saith, that the twelve *Apostles* shall sit upon twelve *Thrones* to *Judge* (at that day) the twelve *Tribes*: therefore they shall

shall be known, and consequently the rest of the Saints. 1 Cor. 6. 2, 3

7. Saint *Paul* saith, that at that day *we shall know as we are known of God*; and *Augustine* (out of this place) comforteth a Widow, assuring her that as in this life, she saw her husband with external eyes, so in the life to come she should know his heart, and what were all his thoughts, and imaginations. Then husbands and wives, look to your actions and thoughts, *For all shall be made manifest one day*. See 1 *Cor.* 4. 5. 1 Cor. 13. 12 *Aug. ad Italicam viduam*, Ep. 6.

8. The faithful in the Old Testament are said to be gathered to their *Fathers*; therefore the knowledge of our friends remains. Gen. 25 25 2 Reg. 22

9. *Love never falleth away*: therefore knowledge, the ground thereof, remains in another life. 1 Cor. 13. 1

10. Because the last day shall be *a declaration of the just judgements of God*, when he shall reward every man according to his works; and if every mans works be brought to light, much more the *worker*. And if wicked men shall account for every *idle word*, much more shall the idle speakers themselves be known. And if the persons be not known, in vain are the works made manifest. Therefore (saith the Apostle) *Every man shall appear, to account for the work that he hath done in his body*, &c. See *Wisdom* Chapter 5. Verse 1. Though the respect of diversities of degrees and callings in *Magistracy*, *Ministery*, and Rom. 2. 5 Apo. 22. 12 Eccl. 12. 16 Rom. 2. 12 Mat. 13. 36 2 Cor. 5. 10

1 Cor. 15. 24, 28.

and *Oeconomy* shall cease; yea, Christ shall then cease to rule, as he is *Mediator*, and rule all in all, as he is *God* equal with the Father, and the *Holy Ghost*.

1 Cor. 13. 11.

The greatest *knowledge* that men can attain unto in *this life*, comes as far short of the *knowledge* which we shall have in *Heaven*, as the knowledge of a *child* that cannot yet speak plain, is to the knowledge of the greatest *Philosopher* in the World. They who thirst for *knowledge*, let them long to be students of this *University*. For all the light by which we know any thing in this world, is nothing but the very *shadow of God*. But when we shall know God in heaven, we shall (in him) know the manner of the work of the *Creation*, the *mysteries* of the work of our *Redemption*; yea, so much knowledge as a creature can possibly conceive and comprehend of the *Creatour*, and his works. But whilst we are in this life, we may say with *Job*, *How little a portion hear we of him?* And assure our selves with *Syracides*, that, *There are greater things then these be, and that we have seen but a few of Gods works.*

Lumen est umbra Dei, & Deus est lumen luminis. Plato. Poli. 6.

Job 26. 14. Eccl. 43. 32.

2. They shall love God with a *perfect* and *absolute love*, as possibly a creature can do. The manner of loving God, is to love him for himself: the *measure* is to love him *without measure*; For in this life (*knowing God but in part*) we *love* him but *in part*: but when the Elect in Heaven shall *fully* know God, then they will *perfectly* love God. And for the infinite causes of love

love (which they shall know to be in him) they shall be infinitely ravished with the love of him.

3. They shall be *filled* with all manner of *divine pleasures*. *At thy right hand* (saith *David*) *there are pleasures for evermore*; *Yea*, *they shall drink* (saith he) *out of the Rivers of pleasures*. For as soon as the soul is admitted into the *actual fruition* of the *beautiful* Essence of God: she hath all the goodness, beauty, glory, and perfection of all Creatures (in all the World) *united together*, and at *once* presented unto her in the sight of God. If any be in *love*, there they shall enjoy that which is *more amiable*: If any delight in *fairness*, the fairest beauty is but a *dusty shadow* to that; he that delights in pleasures shall there find infinite *varieties*, without either interruption of *grief*, or distraction of *pain*: He that loveth *honour*, shall there enjoy it, without the disgrace of *eankred envy*: he the loveth *treasure*, shall there possess it, and never be *begailed* of it. There they shal have *knowledge* void of all *ignorance*; *health* that no *sickness* shall *impaire*: and *life*, that no death can *determine*. In a word, look how far this *wide world* surpasseth for *light*, *pleasures*, *and comforts*, the dark and narrow *womb*, wherein thou wast conceived a *child*: so much doth the *world to come* exceed in *joys*, *solace*, and *consolation*, this *present* world. How *happy* then shall we be, when this life is *changed*, and we thither *translated*?

Psal. 16.11.

Psal. 36.8.

4. They

Psal. 16 1

4. They shall be replenished with an *unspeakable* joy; *In thy presence* (saith *David*) *is the fulness of joy.* And this joy shall arise cheifly from the *vision of* God, and *partly* from the sight of all the holy *Angels*, and blessed *souls* of just and perfect men, who are in bliss and glory with him.

Heb. 12. 24.

But especially from the blissful sight of Jesus, the *Mediator* of the *New Testament*, our *Emmanuel*, God made man. His sight will be the chief cause of our bliss and joy. If the *Israelites* in *Jerusalem so shouted for joy that the earth rang again, to see* Solomon *crown'd*; how shall the Elect rejoyce in Heaven, to see Christ (the true *Solomon*) adorned with glory? If *John Baptist* at his presence *did leap in his mothers womb for joy*, how shall we exult for joy, when he will be, not only *with us*, but *in* us in Heaven? If the *Wise men* rejoyced so greatly to find him a *Babe lying in a manger*: how great shall the joy of the *Elect* be, to see him sit (as a King) in his *celestial throne*? If *Simeon* was glad to see him an *Infant*, in the *Temple*, presented by the hands of the *Priests*; how great shall our joy be, to see him a *King*, ruling all things at the *right hand* of his *Father*? If *Joseph* and *Mary* were so joyful to find him in the *middest* of the *Doctors*, in the *Temple*; how glad shall our souls be, to see him sitting as *Lord* among *Angels* in Heaven? This is that joy of our Master, which (as the Apostle saith) *the eye hath not seen, the ear hath not heard, nor the heart*

1 Reg. 1. 40.

Luk. 1 44.
John 17. 22.

Mat 2. 1[illegible].
Luke 2. 28

Luk. 2. 40
Facilius dicere possumus quid ibi non sit quam quid ibi sit. Aug. de sym. lib 7.

1 Cor. 2. 5.
Mat. 25. 21

heart of man cannot conceive: which because it cannot enter into *us*, we shall enter into *it*.

5. Lastly, they shall enjoy this blissful and glorious estate *for evermore*. Therefore it is termed *everlasting* life: and Christ saith, *that our joy shall no man take from us*. Joh. 16. 22

All other joys (be they never so great) have an end. *Ahasuerus* feast lasted an hundred and eighty days: but he, and it, and all his joys are gone. Hest. 1. 3

For mortal man to be *assumed* to heavenly glory, to be *associated* to angels, to be *satisfied* with all delights and joys (but for a time) were much: but to enjoy them *for ever*, without intermission of end, who can *hear* it, and not *admire* it, who can *muse* at it, and not be *amazed* at it? All the Saints of Christ (as soon as they felt once but a true taste of these eternal joys) counted all the *riches* and *pleasures* of this life to be but *loss* and *dung*, in respect of that. Phil. 3. 8

And therefore (with unceasant prayers, fasting, almes-deeds, tears, faith, and good life) they laboured to ascertain themselves of this eternal life; and (for the love thereof) they willingly either sold, or parted with all their earthly goods and possessions. Acts 2. 45

Christ calleth all *Christians Merchants*, Luk. 19. And eternal life, a precious *pearl*, which a wise Merchant will purchase, though it cost him *all that he hath*, Mat. 13.

Alexander hearing the report of the great riches Plutar. Apoph. Regum.

riches of the Eastern Country, divided forthwith among his Captains and Souldiers all his Kingdom of *Macedonia*. *Hephæstion* asking him what he meant in so doing; *Alexander* answered, That he preferred the riches of *India* (whereof he hoped shortly to be Master) before all that his Father *Philip* left him in *Macedonia*. And should not Christians then prefer the eternal riches of Heaven so greatly renowned, (which they shall enjoy ere long) before the corruptible trash of the earth, which lasts but for a season?

Heb. 11.10, 15, 16. *Abraham* and *Sara* left their *own* Country and possession, to *look for a City, whose builder and maker is God:* and therefore bought no land, but only a place of burial.

Psal. 84.10. *David* preferreth *one day* in this place, before a thousand elsewhere, yea, *to be a Door-keeper in the House of God, rather then to dwell in the richest Tabernacles of wickedness.*

1 Reg. 19.4. *Elias* earnestly besought the Lord, to receive his soul into his Kingdom, and went willingly (though in a *fiery Chariot*) thither; Saint *Paul* (having once seen Heaven) continually *desired to be dissolved that he might be with Christ.*

2 Reg. 2.15 Phil. 1.23. St. *Peter* (having espied but a glimpse of that eternal glory in the Mount) wished that he might dwell there all the days of his life; saying, *Master, it is good for us to be here.*

Mat. 17.4. How much better doth *Peter* now think it to be in *Heaven* it self? *Christ* (a little before his death) prayeth his Father *to receive him into that excellent*

Joh. 17.5. *glory.*

glory. And the Apostle witnesseth, that (*for the joy which was set before him*) *he indured the Cross, and despised the shame.* If a man did but once see those *joys* (if it were possible) he would indure an hundred *deaths* to *enjoy* that happiness but *one* day. Heb. 11. 2.

Saint *Augustine* saith, that he would be content *to endure the torments of Hell, to gain this joy, rather then to lose it.* *Ignatius* (St. *Pauls* Scholler) being threatned (as he was going to suffer) with the cruelty of torments, answered with great courage of Faith; *Fire, Gallows, Beasts, breaking of my bones, quartering of my members, crushing of my body, all the torments of the Devil, together let them come upon me, so I may enjoy my Lord Jesus, and his Kingdome.* The like constancy shewed *Polycarpe*, who could not by any terrours of any kind of death, be moved to *deny Christ* in the *least* measure. With the like resolution, answered *Basil* his persecutors, when they would terrifie him with death; *I will never* (said he) *fear death, which can do no more then restore me to him that made me.* If *Ruth* left her own Country, and followed *Naomi* her mother in law to go to dwell with her in the land of *Canaan*, (which was but a type of Heaven) onely upon the fame which she heard of the *God of Israel* (though she had no promise of any portion therein) how shouldst thou follow thy *holy Mother* the *Church*, to go unto *Christ*, into the heavenly *Canaan*; wherein Serm. 31. de sanctis. Hier. in Catalogo Iren. l. 3. Cont. Valent. Euseb. l. 4. cap. 6. Nazian. de vit. Basil. Ruth 1. 16.

wherein God hath given thee an *eternal inheritance*, *assured* by an holy Covenant, made in the Word of God, *signed* with the blood of his Son; and *sealed* with his Spirit and Sacraments; This shall be thine *eternal happiness* in the Kingdom of heaven, where thy life shall be a communion with the blessed *Trinity*, thy joy, the presence of the Lamb; thy *exercise*, singing; thy ditty, *Hallelujah*; thy *consort*, Saints and Angels; where youth flourisheth, that never waxeth *old*; *Beauty* lasteth, that never *fadeth*; *Love* aboundeth, that never *cooleth*; *Health* continueth, that never *slacketh*; and life remaineth, that never *endeth*.

Meditations directing a Christian how to apply to himself without delay the foresaid knowledge of God and himself.

THou seest therefore, *O Man*, how *wretched* and *cursed* thy state is, by *corruption* of Nature, without Christ: in so much, that whereas the Scriptures do liken wicked men unto *Lions*, *Bears*, *Bulls*, *Horses*, *Dogs*, and such like savage creatures in their lives; it is certain, that the condition of an *unregenerated* man is in his death more vile then a *Dog*, or the filthiest creature in the world. For the *beast* (being made but for mans use) when he dieth, endeth all his miseries with his *death*. But man (indued with a *reasonable*, and an *immortal* soul, made after Gods *Image*, to serve God) when he ends

ends the miseries of this life, must *account* for all his misdeeds, and begin to endure those miseries that *never* shall know *end*. No creature but man is liable to yeild at his death an account for his life. The bruit creatures, not having reason, shall not be required to make any account for their *deeds*: and good *Angels*, though they have *reason*, yet shall they yeild no *account*, because they have no *sin*. And as for evil *Angels*, they are without all *hope*, already *condemned*, so that they need not make any further accounts; *Man* only in his death, must be Gods *accountant* for his *life*.

On the other side, thou seest (O *Man*) how *happy* and blessed thy estate is, being truly *reconciled* unto God in *Christ*, in that (through the restauration of *Gods Image*, and thy restitution into thy *soveraignity* over other *creatures*) thou art in this life *little inferiour* to the *Angels*; and shalt be in the life to come equal to the *Angels*. Yea in respect of thy Nature, exalted, by a *personal Vnion* to the *Son of God*, and by him to the glory of the *Trinity* superior to the Angels: a *Fellow-brother* with Angels, in Spiritual Grace, and everlasting *glory*.

Thou hast seen how glorious and perfect God is, and how that all thy cheif *bliss* and *happiness* consisteth in having an eternal *communion* with his Majesty.

Now therefore (O impenitent Sinner) in the bowels of *Christ Jesus* I intreat thee; nay, I conjure thee as thou tendereſt thy

own salvation, seriously to consider with me, how false, how vain, how vile are those things, which still retain and chain thee in this wretched and cursed estate, wherein thou livest; and do hinder thee from the favour of *God*, and the *hope* of eternal life and happiness.

Meditations on the hindrances, which keep back a sinner from the practice of Piety.

THose *hinderances* are cheifly seven.

I. *An ignorant mistaking of the true meaning of certain places of the holy Scriptures, and some other cheif grounds of Christian Religion.*

The *Scriptures* mistaken are these;

1. Ezek. 33.14,16. *At what time soever a sinner repenteth him of his sin, I will blot out all*, &c. Hence the *carnal* Christian gathereth, *That he may repent when he will.* It is true, whensoever a sinner doth repent, God will forgive, but the Text saith not, that a sinner may repent whensoever he will, but when God will give him grace. Many (saith the Scripture) when they *would* have *repented*, were *rejected*, and *could not repent*, though *they sought it carefully with tears.* What comfort yeilds this Text to thee, who hast not repented, nor knowest whether thou shall have grace to repent hereafter?

Heb. 12.17
Luk. 13.24, 27

2. Matth. 11. 26. *Come unto me, all you that labour and are heavy laden, and I will give you rest.* Hence the *lewdest* man collects that

that *he may come unto Christ when he list.* But he must know, That no man ever comes to Christ, but he who (as *Peter* saith) *Having known the way of righteousness, hath escaped the pollutions of the world through the knowledge of our Lord and Saviour Jesus Christ.* To come unto Christ, is to repent and believe; And this no man can do, except his heanenly Father *draweth* him by his grace. 2 Pet. 2.20, 22. Isa. 1.18. Joh. 6.35. and 6.44.

3. Rom. 8.1. *There is no condemnation to them which are in Christ Jesus.* True, but they are such, *who walk not after the flesh,* (as thou dost) *but after the Spirit,* which thou diddest never yet resolve to do.

4. 1 Tim. 1.15. *Christ Jesus came into the world to save sinners, &c.* True, but such sinners, who like St. *Paul,* are converted from their wicked life: not like *thee,* who still continuest in thy *lewdness.* For that *grace of God, which bringeth salvation unto all men, teacheth us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.* Tit. 2.11, 12.

5. Prov. 24.16. *A just man falleth seven times in a day and riseth, &c. In a day,* Is not in the *Text*: Which means not falling into *sin,* but falling into *trouble,* which his malicious *Enemy* plots against the just; and from which God delivers him. And though it meant falling in, and rising out of sin; what is this to thee, whose *falls* all men may see *every* day; but neither *God,* nor *Man,* can at any time see thy *rising again* by repentance. Psa. 34.19.

6. Isa. 64. 6. *All our righteousnes are as filthy rags.* Hence the *carnal* Christian gathers: that, seeing the *best works* of the *best Saints* are no better; then his are good enough, and therefore he needs not much grieve, that his devotions are so *imperfect.* But *Isaiah* means not in this place the righteous *works* of the *Regenerate*: as fervent *prayers* in the name of God: charitable *almes* from the bowels of *mercy*: suffering in the *Gospels* defence, the spoyl of *goods*, and spilling of *blood*, and such works, which St. *Paul* calls the *fruits of the spirit*: But the Prophet making an humble confession in the name of the Jewish Church, when she had fallen from God to *Idolatry*, acknowledgeth, that whilst they were by their filthy sins *separated* from God, as *Lepers* are by their infected sores, and pollured cloaths, from men: their chiefest *righteousnes* could not be but *abominable* in his sight. And though our best *works*, compared with Christs righteousnes, are no better then *unclean rags*; yet in *Gods* acceptation, for Christs sake, they are called *white raiment*; yea, *pure fine linnen, and shining*: far unlike the *Leopards spots*, and *filthy garments*:

Gal. 5. 22

Apoc. 3. 18 and 19. 8. Jer. 13. 23 Zac. 3. 4

7. Jam. 3. 2. *In many things we sin all*; True, but Gods children *sin not in all things*, as thou dost, without either *bridling*, their lusts, or *mortifying* their corruptions: and though the *reliques* of sin remain in the dearest Children of God, that they had need daily to cry, *Our Father which art*

in

in heaven, forgive us our treſpaſſes : yet in the *New Teſtament*, none are properly called *ſinners*, but the *unregenerate* : but the *Regenerate* in reſpect of their zealous *endeavour* to ſerve God in unfained holineſs, are everywhere called *Saints* ; Inſomuch that St. *John* ſaith, that *Whoſoever is born of God, ſinneth not* ; that is, liveth not in *willful filthineſs*, ſuffering ſin to reign in him, as thou doeſt. Deceive not thy ſelf with the name of a Chriſtian; whoſoever liveth in any cuſtomary groſs ſin, he liveth not in the ſtate of grace. *Let therefore* (ſaith St. *Paul*) *every one that nameth the name of Chriſt, depart from iniquity*. The regenerate ſin, but upon frailty; they repent, and God doth pardon: therefore they ſin not to death. The reprobate ſin maliciouſly, ſinfully, and delight therein, ſo that by their good will, ſin ſhall leave them before they leave it. They will not repent, and God will not pardon. Therefore their ſins are mortal (ſaith St. *John*) or rather immortal, as ſaith Saint *Paul*, *Rom* 2. 5. It is no excuſe therefore to ſay, we are all ſinners. True Chriſtians, thou ſeeſt, are all Saints.

Gal. 1 15
Rom. 5 8
John 9. 31

1 John 3. 9
1 John 5. 18

2 Tim. 2, 12

1 John 5. 16

8. *Luk.* 23. 43. The Thief converted at the laſt gaſp, was received to *Paradiſe*: What then? If I may have but time to ſay, when I am *dying*, *Lord have mercy upon me*, I ſhall likewiſe be ſaved. But what if thou ſhalt not? And yet many in that day ſhall ſay, Lord, Lord, and the Lord will not know them. The Thief was *ſaved*,

Matth. 7. 22

for he repented: but his fellow had no grace to repent, and was *damned*. Beware thereof, leſt truſting to too late repentance at thy *laſt end* on earth, thou be not driven to repent too late without end in Hell.

9. 1 John 1. *The blood of Jeſus Chriſt cleanſeth us from all ſin.* And 1 John 2. 1. *If any man ſin, we have an advocate with the Father, Jeſus Chriſt the righteous, &c.* Oh comfortable! But hear what St. *John* ſaith in the ſame place; *My little children, theſe things write I nnto you that you ſin not.* If therefore thou *leaveſt* thy ſin, theſe comforts are thine, elſe they belong not to thee.

10. Rom. 5. 20. *Where ſin aboundeth grace did abound much more.* O ſweet! but hear what St. *Paul* addeth; *What ſhall we ſay then? ſhall we continue in ſin, that grace may abound? God forbid. How ſhall we that are dead to ſin, live any longer therein,* Rom. 6. 1, 2. This place teacheth us not to *preſume*; but that we ſhould not *deſpair*. None therefore of theſe promiſes, promiſeth any grace to any, but to the penitent heart.

The grounds of Religion miſtaken, are:

I. From the doctrine of *Juſtification*, by faith onely; a carnal Chriſtian gathereth, *That good works are not neceſſary*. He commends others, that do good works, but he perſwades himſelf that he ſhall be ſaved by his faith, without doing any ſuch matter.

matter. But he ſhould know, that though good works are not neceſſary to *Juſtification*, yet they are neceſſary to *ſalvation*: for, *we are Gods workmanſhip, created in Chriſt Jeſus unto good works; which God hath predeſtinated that we ſhould walk in them.* Whoſoever therefore in years of *diſcretion* bringeth not forth good works after he is *called*, he cannot be ſaved: neither was he ever predeſtinated to life eternal. Therefore the Scripture ſaith, that *Chriſt will reward every man according to his works*; *Chriſt* reſpects in the *Angels* of the ſeven Churches nothing but their *works*, and at the laſt day he will give the heavenly *inheritance* only to them who have done *good works*, in feeding the *hungry*, clothing the *naked*, &c. At that day *Righteouſneſs* ſhall wear the Crown. No righteouſneſs, no Crown: No good works (according to a mans talent) no reward from God, unleſs it be *vengeance*. To be rich in good works, is the ſureſt foundation of our *aſſurance* to obtain *eternal life*. For good works are the true fruits of a true *faith*, which apprehendeth *Chriſt*, and his *obedience* unto ſalvation. And no other faith *availeth in Chriſt, but that which worketh by love*: and (but in the *act* of *Juſtification*) that faith which *only juſtifieth is* * never *only*, but *ever* accompanied with *good works*; as the Tree with his fruits, the Sun with his light, the fire with his heat, and water with his moiſture. And the *faith*, which doth not juſtifie her *ſelf* by good works before men, is but *a*

Eph. 2. 10

Fuk. Rhem. Teſt. Anno. in Eph. 2. 12
2 Cor. 9. 6

Apoc. 2. 12
Apoc. 2. 3

Mat. 25.
2 Tim. 4. 8

Kom. 2. 8

1 Tim. 6. 19
Gal. 5. 6
* *Fides ſola, non eſt ſola: Fides ſola, juſtificat, ut oculus ſolus videt.*
Jam. 2. 26

Act 15 9
Act. 16. 18
1 Thess 5. 23

dead faith, which will never justifie a mans soul before God. But a justifying faith *purifieth the heart*, and *sanctifieth* the whole man throughout.

Mat. 25. 34
Ephes. 1. 4
Eccles 3 14

11. From the Doctrine of Gods *eternal Predestination*, and unchangeable *degree*, he gathereth that *if he be predestinated to be saved, he cannot but be saved: if to be damned, no means can do any good.* Therefore all works of *Piety* are but in vain. But he should learn, that God hath *predestinated to the means, as well as to the end.* Whom therefore God hath predestinated to be *saved*, which is the end, he hath likewise predestinated to be first called, justified, *and made conformable to the Image of his Son*, which is the means And they (saith St. Peter) *who are elect unto salvation, are also elect unto the sanctification of the Spirit.* If therefore upon thy calling, thou conformest thy self to the *the Word and Example* of *Christ* thy Master, and obeyest the good motions of the *Holy Spirit*, in leaving sin, and living a godly life; then assure thy self, that thou art one of those, who are *infallably* predestinated to everlasting salvation. If otherwise, blame not Gods *predestination*, but thine own *sin* and rebellion. Do thou but return unto God, and God will graciously receive thee, as the Father did the Prodigal son; and by thy conversion, it shall appear, both to Angels and men, that thou diddest belong to his *Election*. If thou wilt not, why should God save thee?

1 Pet. 1. 9
Rom. 8. 29, 30.
Joh. 15. 16
1 Pet. 1. 2
Nolite in Deo primum quærere, sed in Christo, in quo si te per fidem inveneris, certus esto, te esse electum.
Luk 15. 10
Vers. 24.
Magnas homo habet arbitrii vires, cum conderetur, accepit, sed tas peccando amisit Aug de spirit & lit. cap. 3.

III. When

III. When a carnal Christian hears, *that man hath no free will unto good*; He looseth the *reins* of his own corrupt will? as though it lay not in him to bridle, or to subdue it. *Implicitly* making God the Author of sin in *suffering* man to run into this necessity. But he should know, that God gave *Adam* free-will, to stand in his * integrity if he would; but *man* abusing his free-will, lost both himself and it. Since the fall, *Man* in his *state* of *corruption* hath free-will to *evil*, but not to *good*; for in this state, *we * are not* (saith the Apostle) *sufficient to think a good thought*. And God is not bound to restore us what we lost so wretchedly: and make no more care to recover again. But as soon as a man is regenerated, the *grace of God freeth his will unto good*, so that he doth all the good things he doth, with a free will: for so the Apostle saith, *that God of his own good pleasure, worketh both the will and the deed in us*; *who* (as the Apostle expoundeth) *cleanse our selves from all filthiness of the flesh and spirit, and finish our sanctification in the fear of God*. And in this *state every true Christian* hath free-will; and as he increaseth in *grace*, so do his will in *freedom*; *for when the Son shall make us free, then shall we be free indeed*; *and where the Spirit of the Lord is, there is liberty*: for the holy Spirit draws their minds, not by *coaction*, but by the *Cords of Love*. *Cant.* 1. 4. by *illuminating* their minds to know the truth; by changing their hearts to

Eccl. 7. 29. and 15. 14.

* *Homo male utens libero suo arbitrio, & se, & liberum suum arbitrium perdidit.* Aug. Ench. ad Lau. c 30.

* 2 Cor 3, 5. *Per lapsum arbitrii liberta, tas naturalibus manet, in supernaturalibus amissa est, donec gratia restituatur.* Phil 2. 12, 13 *Acti agimus.* The will is passive in receiving the first grace, afterward active in all goodness.

1 Cor. 7. 1 Joh. 8. 36 *Liberum arbitrium, non nisi gratia Dei effinitur liberum.* Aug. ad Col. 1. 10. 2 Cor. 3. 17

Voluntas humana non libertate gratiam consequitur, sed gratia libertatem, Aug. in grat.

love the known truth: and by enabling every one of them (according to the measure of *grace* which he hath received) to do the good which he loveth; But thou wilt not use the *freedom* of thy will *so far* as God hath freed it; for thou dost many times wilfully (against Gods Law, to the hazard of thy soul) that, which (if the Kings Law forbade under the penalty of death, or loss of thy worldly estate) thou wouldest not do. Make not therefore thy want of freewil unto good to be so much the cause of thy sin, as thy want of a loving heart to serve thy heavenly Father.

IV. When the natural man hears *that no man (since the fall) is able to fulfil the Law of God, and to keep all his commandments*, he boldly presumes to sin, as others do: he contents himself with a few good thoughts: and if he be not altogether as bad as the worst, he concludes, that he is as truly regenerate as the best. And every voluntary refusal of doing good, or withstanding evil, he counts the impossibility of the Law. But he should learn, that though (since the *Fall*) no man but *Christ*, who was both God and Man, did or can perfectly fulfil the whole *Law*: yet every true Christian, as soon as he is regenerated, begins to keep all Gods Commandments in *truth*, though he cannot in absolute perfection. Thus with *David they apply their hearts to fulfil Gods Commandments always unto the end.* And then the *spirit* of *grace*, which was promised

Psa. 119. 112

Joel 2. 28, 29

to

to be *more abundantly powred forth under the Gospel helpeth* them in their *good endeavors*, and assisteth them, to do what he commands them to do. And in so doing, God accepteth their good will and endeavour, in stead of perfect fulfilling of the Law; supplying out of the merits of *Christ*, who fulfilled the Law for us, whatsoever wanteth in our *obedience*. And in this respect Saint *John* saith, that *Gods commandments are not burthenous*. And Saint *Paul* saith, *I am able to do all things through the help of him that strengtheneth me*. And *Zachary* and *Elizabeth* are said *to walk in all the Commandments of the Lord without reproof*. Hereupon Christ commends to his disciples, the *care of keeping his Commandments* as the truest *testimony* of our love unto him. So far therefore doth a man love Christ, as he makes conscience to walk in his Commandements; and the more unto Christ is our *love*, the less will our pains seem in keeping his *Law*. The laws curse (which under the Old Testament was so terrible) is, under the New (by the death of *Christ*) abolished to the regenerate; the rigour which made it so impossible, to our nature before, is now to the *new born*, so *mollified* by the *Spirit*, that it seems *facile* and easie. The *Apostles* indeed pressed on the *unconverted* Jews and Gentiles, the *impossibility* of keeping the Law by ability of nature corrupted. But when they have to do with regenerated Christians; they require to the

Zach. 1 2.10 *Quod jubet juvat. Aug.* 2 Cor. 8.12

1 Joh. 5.5

Phil. 4.14

Luk. 1.16

Joh. 15.10

Rom 15.18 Col. 3. 5 Gal. 5.24 Rom. 6.12, 13 Rom. 6.4,5 Rom. 8.11 Gal. 5.25 1 Joh. 5.4 Joh. 8.46

the law (which is the rule of righteousness) true obedience in word and deed: the mortifying of their members: the crucifying of the flesh, with the affections and lusts thereof; resurrection to newness of life: walking in the spirit, overcoming of the world by faith; so that though no *Man* can say as *Christ*, *Which of you can rebuke me of sin?* yet every *regenerated* Christian can say of himself, Which of you can rebuke me of being an *Adulterer*, *Whoremonger*, *Swearer*, *Drunkard*, *Theif*, *Vsurper*, *Oppresser*, *Proud*, *Malicious*, *Covetous*, *Prophaner of the holy Sabbath*, *a Liar*, *a Neglector of Gods publike Service*; and such like gross sins? else he is no true Christian. When a man casts off the *conscience* of being ruled by *Gods Law*, then God gives him over to be led by his own lusts, the *surest* sign of a *reprobate* sense. Thus the Law, which since the fall, no man by his *own natural ability* can fulfill, is fulfilled *in truth* of every true regenerated Christian, through the *gracious* assistance of * *Christs holy Spirit*. And this *Spirit*, *God* will give to every Christian that will *pray* for it, and *encline* his heart to keep his *Laws*.

Rom. 1. 24, 28

*Rom. 8. 9 *Aug. optat, ut Pelagius agnoscat, posse Deum præstari per gratiam Christi, & pacem orbi edicit.*

V. When the unregenerated man hears that *God delighteth more in the inward mind then in the outward man*: Then he faineth with himself, that all outward reverence and profession is but either *superstitious*, or *superfluous*. Hence it is that he seldom kneeleth in the Church: that he puts on his hat in singing of *Psalms*, and the

Luk. 11. 13 Jam. 1. 5 *Deus magis delectatur affectu quam effectu. Abu-*

publike

publike *prayers*. Which the prophane Varlet would not offer to do in the presence of a Prince or a Noble-man. And so that he keep his mind unto God, he thinks he may *fashion* himself (in other things) to the *world*. He divides his thoughts, and gives so much to God, and so much to his own *lusts*; yea, he will divide with God the *Sabbath*, and will give him almost the one half, and spend the other wholly in his own pleasures. But know, O carnal man, that Almighty God will not be served by halfs, because he hath created and redeemed the *whole man*. And as God detests the service of the *outward man*, without the inward heart, as *Hypocrisie*; so he counts the inward service without all external reverence, to be meer *prophaness*: he required both in his worship. In prayer therefore bow thy *knees* in witness of thy *humiliation*: lift up thine eyes, and thy hands, in testimony of thy *confidence*; hang down thy *head*, and smit thy *breast*, in token of thy *contrition*; but especially call upon God with a *sincere heart*; serve him holily, serve him wholly, serve him only; for *God*, and the *Prince* of this world are two contrary *masters*; and therefore no man can possibly serve both. M. t. 6. 24.

VI. The unregenerate Christian holds the *hearing of the Gospel preached*, *to be but an indifferent matter*, which he may use, or not use at his pleasure; but whosoever thou art, that wilt be assured in thy heart, that thou art one of Christs

Elect

Elect sheep; thou must have a special care and conscience (if possibly thou canst) to hear *Gods Word Preached*. For first, the preaching of the Gospel is the cheif ordinary means which God hath appointed to convert the souls of all that he hath *predestinated to be saved*: therefore it is called *the power of God unto salvation to every one that believeth*. And where this Divine Ordinance is not, the people perish: and whosoever shall refuse it, *it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgement, then for those people*. Secondly, the preaching of the Gospel is the Standard or Ensign of Christ; to which all souldiers and elect people must assemble themselves; when this Ensign is displayed, as upon the *Lords-day*, he is none of Christs people, that flocks not unto it, neither shall any drop of the rain of his Grace light on their souls. Thirdly, it is the ordinary means, by which the *Holy Ghost* begetteth *faith* in our hearts, without which we cannot please God. If the *hearing of Christs voice* be the chief mark of *Christs* Elect sheep, and of the Bridegrooms friends, then must it be a fearful *mark* of a Reprobate *Goat*, either to neglect or contemn to hear the preaching of the Gospel. Let no man think this position foolish, for *by this foolishness of preaching, it pleaseth God to save them which believe*. Their is state therefore fearful who live in peace without caring for the preaching of the Gospel.

Act. 13.48
Rom. 1-16
Prov. 29. 18
Mat. 11. 24
Isa. 11. 21
Isa. 2. 2. 3
Zach. 14. 17
Rom. 10. 14
Heb. 11. 6
Joh. 10. 27
Joh. 3. 29
Heb. 2. 3
Joh. 8. 4
1 Cor. 1

Can

Can men look for Gods *mercy*, and despise his *means*? *He* (saith *Christ* of the Preachers of the Gospel) *that despiseth you, despiseth me He that is of God, heareth Gods word: ye therefore hear them not, because ye are not of God.* Had not the *Israelitis* heard *Phineas* message, they had never *wept*. Had not the *Baptist* preached, the Jews had never mourned. Had not they who crucified Christ, heard *Peters* Sermons, their hearts had never been *pricked*. Had not the *Ninivites* heard *Jonas* preaching, they had never *repented*; and if thou wilt not *hear and repent*, thou shalt never be *saved*.

Lnk. 10. 16. Ioh. 8. 47

Iudg. 21, &c

Luk 7 32, 33

Act. 2. 37

Ion. 3. 5

Prov. 28. 5 Luk 3 3.

VII. The opinion that the Sacraments are but bare *signs and seals of Gods promise and grace to us*, doth not a little hinder *Piety*, whereas indeed, they are seals as well of our *service* and *obedience* unto God; which *Service* if we perform not unto him, the Sacraments seal no grace unto us. But if we receive them upon the resolution, to be his *faithful* and *penitent* servants; then the Sacraments do not onely *signifie* and offer, but also *seal* and *exhibite* indeed the inward spiritual grace, which they outwardly *promise* and *represent*: and to this end *Baptism* is called the washing of regeneration, and renewing of the *Holy Ghost*; and the *Lords Supper*, *The Communion of the body and blood of Christ*. Were this truth believed, the *holy Sacrament* of the *Lords Supper* would be *oftener*, and with *greater reverence received*.

Tit. 3, 5

1 Cor. 10, 16

VIII. The last, and not the least block whereat

whereat *Piety* stumbleth in the course of Religion, is by adorning *vices* with the names of vertues: as to call drunken *carousing*, drinking of *Healths*; spilling innocent *blood*, *valour*; *Gluttony*, *Hospitality*; *Covetousnes*, *Thriftines*; *Whoredom*, loving a *Mistres*; *Symony*, *Gravity*; *Pride*, *Gracefulnes*; *Dissembling*, *Complement*; Children of *Belial*, *Good-Fellows*; *Wrath*, *Hastines*; *Ribauldrie*, *Mirth*. So on the other side, to call *Sobriety* in words and actions, *Hypocrisie*; *Almes deeds*, *Vain-glory*; *Devotion*, *Superstition*; *Zeal* in Religion, *Puritanisme*; *Humility*, *Crouching*; scruple of *Conscience*, *Precisenes*; &c. And whilst thus we call *evil*, *good*, and *good evil*, true *Piety* is much hindered in her *progres*. And thus much of the first hinderance of *Piety*, by mistaking the true sense of some *special places* of Scripture, and *grounds* of Christian Religion.

The *second hinderance of Piety*.

2. *The evil example of great persons*. The *practice* of whose *prophane lives* they prefer for their imitation, before the *precepts* of Gods holy *Word*. So that when they see the *greatest men* in the *State*, & many chief *Gentlemen* in their *Countrey*, to make neither care nor conscience to hear *Sermons*, to receive the *communion*, nor to sanctifie the *Lords-Sabbaths*, &c. But to be *Swearers*, *Adulterers*, *Carousers*, *Oppressors*, &c. Then they think, that the using of these holy ordinances, are not matters of so great moment: for if they were, such great and wise men

men would not set so little by them. Hereupon they think, that Religion is not a matter of necessity. And therefore where they should (like Christians) row against the stream of impiety towards Heaven, they suffer themselves to be carried with the multitude, down-right to Hell, thinking it impossible that God will suffer so many to be damned. Whereas if the god of this world had not blinded the eyes of their minds, the holy Scriptures would teach them, that *Not many wise men after the flesh, not many mighty, not many noble are called*, &c. but that for the most part, the *poor receive the Gospel*; and that *few rich men shall be saved*. And, *that howsoever many are called, yet the chosen are but few*. Neither did the *multitude* ever save any from damnation. As God hath advanced men in greatness above others, so doth God expect, that they in Religion and Piety should go before others; otherwise *greatness* abused (in the time of their *Stewardship*) shall turn to their *greater condemnation* in the day of their *accounts*. At what time *sinful great* and mighty men, as well as the *poorest slaves, and bondmen*, shall wish, *that the rocks and mountains shall fall upon them, and hide them from the presence of the Judge, and from his just deserved wrath*. It will prove but a miserable solace, to have *a great company of great men* partakers with thee, of thine eternal torments. The multitude of sinners doth not extenuate, but aggravate sin, as

1 Cor. 1. 26

Mat. 11. 5 Mar. 19. 23, 24

Mat. 22, 14

Potentes potenter cruciabuntur, Sab. Apo. 6. 15, 16, &c.

as in *Sodome*. Better is it therefore with a few to be saved in the *Arke*, then with the *whole world*, to be *drowned* in the flood. Walk with the few *godly*, in the Scriptures *narrow-path* to Heaven: but *crowd* not with the *godless multitude*, in the *broad way* to Hell. Let not the examples of irreligious great men, hinder thy repentance: for their *greatness* cannot at that day exempt themselves from their own most grievous punishment.

Mat 7. 13
Exod. 23. 2

The third hinderance of Piety.

3. *The long escaping of deserved punishment in this life. Because sentence* (saith *Solomon*) *is not speedily executed against an evil worker, therefore the hearts of the children of men are fully set in them to do evil, not knowing that the bountifulness of God* * *leadeth them to repentance.* But when his patience is *abused*, and mans *sins* are ripened, his *Justice* will at once both * *begin*, and *make an end* of the sinner: and he will recompence the *slowness* of his delay, with the *grievousness* of his punishment. Though they were suffered to run on the score all the days of their life: yet they shall be sure to pay the utmost farthing, at the day of their *death*. And whilst they suppose themselves to be *free* from judgement, they are *already* smitten with the heaviest of Gods Judgements; * a heart that cannot repent. The *stone* in the reins or bladder, is a grievous pain that kills many a mans body: but there is no disease to the *stone* in the *heart*, whereof * *Nabal* died, and

Eccel. 8. 11

* Rom. 2. 4
2 Pet 3. 10
* 1 Sam. 3. 12
Ezek. 39. 8

*Rom. 2. 5
Cor penitere nescium.
ἀμετανόητον καρδίαν.
* 1 Sam. 25. 37.

and killeth millions of ſouls. They refuſe the trial of Chriſt and his Croſs: but they are ſtoned by Hells executioner, to eternal death.

B cauſe many Nobles and Gentlemen are not ſmitten with preſent *judgement*, for their outragious *Swearing*, *Adultery*, *Drunkenneſs*, *Oppreſſion*, *Prophaning of the Sabbath*, and diſgraceful neglect of *Gods Worſhip and Service*: they begin to doubt of Divine *providence* and *juſtice*. Both which two *eyes*, they would as willingly put out in God, as the *Philiſtines* boared out the *eys* of *Sampſon*. It is greatly therefore to be feared, leſt they will provoke the Lord to cry out againſt them, as *Sampſon* againſt the *Philiſtines*: By neglecting the Law, and walking after their own hearts, they put out (as much as in them lieth) the eyes of my *providence* and *juſtice*. Lead me therefore to theſe cheif *Pillars*, whereupon the *Realm* ſtandeth, that I may pull the *Realm* upon their *heads*, and be at once avenged of them for my two eyes! Let not *Gods patience* hinder thy repentance; but becauſe he is ſo *patient*, therefore do thou the rather repent.

Iudg. 16. 21

Iudg. 16. 28.

The fourth hinderance of Piety.

4. *The preſumption of Gods mercy.* For when men are juſtly convinced of their ſins, forthwith they betake themſelves to this ſhield, *Chriſt is merciful*: ſo that every ſinner makes Chriſt the *Patron* of his *ſin*; as though he had come into the world, to bolſter ſin; and not to deſtroy the

works

1 Joh. 3. 8

works of the Devil. Hereupon the carnal Christian presumeth, that though he continueth a while longer in his sin, God will not shorten his days. But what is this but to be an implicite Atheist? Doubting that either God seeth not his sins; or if he doth, that he is not just, for if he believeth that God is just: how can he think that God, who for sin so severely punisheth others, can love him who still loveth to continue in sin? True it is, Christ is mereiful; But to whom? onely to them that *repent and turn from their iniquity in* Jacob. But *if any man bless himself in his heart, saying, I shall have peace, although I walk according to the stubbornness of mine own heart, thus adding drunkenness to thirst; The Lord will not be merciful to him, &c.* O mad men! who dare bless themselves, when God pronounceth them accursed? Look therefore how far thou art from finding *repentance* in thy self; so far art thou from any assurance of finding mercy in Christ. *Let therefore the wicked forsake his ways, and the unrighteous his own imaginations, and return unto the Lord, and he will have mercy upon him: and to our God, for he is very ready to forgive.*

Isa. 59. 20. Deut. 29. 19.

Non delinquenti sed pœnitenti delinquenti condonat Deus.

Isa. 55. 7

Despaire is nothing so dangerous as *presumption*. For we read not in all the *Scriptures* of above *three* or *four*, whom *roaring* Despair overthrew: But secure Presumption hath sent *millions* to perdition without any noise. As therefore the Damosels of *Israel* sang in their dances, *Saul hath killed*

1 Sam. 18.

killed his thousands, and David *his ten thousands*: so may I say, that *despair* of Gods mercy hath damned *thousands*, but the presumption of Gods mercy hath damned *ten thousands*, & sent them quick to hell, where now they remain in eternal torments, without all help of ease, or hope of redemption. God spared the *Thief*, but not his *fellow*; God spared *one*, that no man might *despair*; God spared but *one*, that no man should *presume*. Joyful assurance to a sinner that repents; no comfort to him that remains *impenitent*. God is infinite in mercy, but to them only, who turn from their sins, to serve him in *holiness*, *without which no man shall see the Lord*, Heb. 12. 14. To keep thee therefore from the hinderance of *presumption*, remember, that as Christ is a Saviour, so *Moses* is an accuser. Live therefore, as though there were no *Gospel*; dye as though there were no *Law*. Pass thy life, as though thou wert under the conduct of *Moses*, depart this life, as if thou knewest none but Christ, and him Crucified. *Presume* not, if thou wilt not perish; *Repent*, if thou wilt be *saved*.

Metuendũ est ne te occidat spes; & cum multum speres de misericordia, incidas in judiciam. Aug.

Luke 23.

Latronis exemplum, non est exemplum imitationis, sed consolationis.

John 5. 45.

Qui dat pœnitenti veniam, non dabit peccanti pœnitentiam. Aug.

The fifth hinderance of Piety.

5. *Evil company*, commonly termed *good fellows*; But indeed, the Devils chief instruments, to hinder a wretched sinner from repentance and piety. The *first* sign of Gods favour to a sinner, is, to give him grace to forsake evil companions; such who wilfully continue in sin, contemn the means of their calling, gibing at the sincerity

cerity of profession in others, and shaming Christian Religion by their own profane lives. These sit in the seat of the scorners.

Psa. 1. 1 For assoon as God admits a sinner to be one of his people, he bids him, *Come out of Babylon.* Every lewd *company* is a *Babylon.* Out of which, let every Child of God, either keep himself; or if he be in; think

Apo. 18. 4 that he hears his *Fathers voyce* sounding in his ear, *Come out of Babylon, my Child.* As

Luke 22. 62 soon as Christ looked in mercy upon *Peter*, he went out of the company that was in the High-Priests Hall, and *wept bitterly* for his offence. *David* vowing (upon recovery) a new life, said, *Away from me, all ye workers of iniquity, &c.* As if it were im-

Psa. 6. 8 possible to become a *new man*, till he had shaken off all *old* ill companions. The truest proof of a mans *Religion*, is the quality of his companions. *Profane companions* are the chief enemies of piety, and quellers of holy motions. Many a time is poor *Christ* (offering to be new-born in thee)

Luk. 2. 7. thrust into the *Stable*: when these lewd companions, by their *drinking, plays*, and *jests*, take up all the best rooms in the *Inn* of thy heart. Oh, let not the company of earthy *sinners*, hinder thee from the society of heavenly *Saints* and *Angels*.

The sixt hinderance of Piety.

6. *A conceited fear, lest the practice of Piety should make a man* (especially a yong man) *to wax too sad & pensive:* whereas indeed none can better joy, nor have more cause to rejoyce, then the *pious* and religi-

ous

ous Christian. For as soon as they are *justified by faith, they have peace with God,* then which there can be no greater joy. Besides, they have already the *Kingdom of grace* descended into their hearts: as an assurance that (in Gods good time) they shall ascend into his *Kingdom of glory.* This *Kingdom of grace* consists in three things: First, *Righteousnes*; for having *Christs* righteousnes to justifie them before God, they endeavour to live *righteously* before men. Secondly, *Peace,* for the peace of conscience *inseparately* followeth a righteous conversation. Thirdly, *the joy of the Holy Ghost,* which joy is only felt in the *peace* of a good conscience: and is *so great,* that it *passeth all understanding.* No *tongue* can expres it, no *heart* can conceive it, but only he that feels it. This is that *fulnes of joy,* which *Christ* promised his Disciples, in the middest of their troubles, *a joy that no man could take from them.* The feeling of this *joy, David* upon his *repentance* begged so earnestly at the *hands* of *God*: *Restore me to the joy of thy salvation.* And if the Angels in Heaven *rejoyce* so much at the *conversion of a sinner*: the joy of a *sinner converted* must needs be exceeding great in his *own heart.* It is *worldly sorrow,* that snowes so timely upon mens *heads,* and fills the *furrows* of their hearts, with the *sorrows* of death. The *godly sorrow* of the godly (when God thinks it meet to try them) causeth in them *repentance not to be repented of*

Rom. 4. 1

Rom. 14. 17

Phil 5. 7

Joh. 16. 24 Verse 22.

Psal. 51. 12

Luk. 15. 7, 10

2 Cor. 7. 10

for it doth but further their salvation. And in all such tribulation, they shall be sure to have the *Holy Ghost* to be their *Comforter*: who will make *our consolations to abound through Christ, as the sufferings of Christ shall abound in us.* But whilst a man liveth in impiety, he hath *no peace*, saith *Esay*; his *langhter* is but *madnss* (saith *Solomon*) his riches are but clay (saith *Habbakkuk*) nay, the Apostle esteems them no better then *dung* in comparison of the pious mans treasure; all his *joys* shall end in *woes*, saith Christ. Let not therefore this false fear hinder thee from the practice of piety. Better it is to go sickly (with *Lazarus*) to *Heaven*, the full of mirth and pleasure with *Dives* into *Hell*. Better it is to mourn for a time with men, then to be tormented for ever with *Devils*.

John 14. 16
2 Cor. 1. 5
Isa. 57. 21
Eccles. 2. 2
Hab: 2. 6
Phil. 3. 8
Luke 6. 25

The seventh hindrance of Piety.

7. And lastly, *The hope of long life*: for, were it possible that a wicked *liver* thought *this year*, to be his *last year*; this *month*, his *last month*; this *week*, his *last week*; but that he would change and amend his wicked life? No verily, he would use the best meane to repent, and to become a new man. But as the rich man in the Gospel promised himself *many years to live in ease, mirth and fulness*, when he had not *one night* to live longer: so, many wicked Epicures falsly promise themselves, the age of *many years*, when the thread of their life is already almost drawn out to an end. So *Jeremy* ascribes the cause of the Jews sins and calami-

Fleres, si scires unum tua tempora mensem: Rides quum non sit forsitan una dies. Th. Mor.
Luke 12. 19
Lam. 1 9.

calamities to this, that *she remembred not her last end.*

The longest space betwixt a mans comming by the *womb*, and going by the *grave*, is but *short*; for *man that is born of a woman, hath but a short time to live*: He hath but a *few days*, and those full of nothing but trouble. And except the *Practice of Piety*; how much better is the state of the childe that yesterday was *Baptized*, and to day is *buried*, than *Methusalems*, who lived nine hundred sixty nine yeers, and then died? of the two, happier the *Babe*, because he had less *sin*, and fewer *sorrows*. And what now remains of both, but a *bare remembrance*? What trust should a man repose in long life? seeing the whole life of man is nothing but a lingring death: so that as the Apostle protests, *a man dieth daily.*

Job 14. 1.

Quotidiemorimur, quotidie enim demitur pars vitæ, & tunc quoque cum crescimus, vita decrescit. Vives.

1 Cor. 15 31.

Hark in thine ear, O secure fellow; thy life is but a *puffe* of *breath* in thy nostrils trust not to it. Thy Soul dwels in a house of Clay, that will fall ere it be long; as may appear by the *dimness* of thy *eyes*, the *deafness* of thy *ears*, the *wrinckles* in thy *cheeks*, the *rottenness* of thy *teeth*, the *weakness* of thy *sinews*, the *trembling* of thy *hands*, the *Kalendar* in thy *bones*, the *shortness* of thy *sleep*, and every *gray hair*, as so many Summoners, bids thee prepare for thy *long home*. Come, let us in the mean while walk to thy Fathers *Coffin*, break open the lid; see here, how that *Corruption is thy Father*,

Isai. 2. 21.

Joh 17. 14.

and the Wormes thy Mother and Sister: seest thou how these are? So must *thou* be ere long: fool! thou knowest not how soon The *Hour-glass* runneth apace, and in all places, death in the mean while *waiteth* for thee.

Homo est fatuus usque ad 40. annum deinde ubi agnovit se esse fuitum, vita consumpta est, Luth.

The whole life of man (savewhat is spent in Gods service) is but a foolery: for a man lives *forty years* before he knowes himself to be *a fool*: and by that time he *seeth* his *folly*, his *life* is *finished*.

Harken (*Husbandman*) before thou seest many more crops of *Harvest*, thy self shall be *ripe*, and *Death* will cut thee down with his *Sickle*. Hark (*Tradesman*) ere many *six months* go over, thy *last month* will come on: after which thou shalt trace away and *trade* no longer. Hark (most *grave Judge*) within a *few* terms, the term of thy *Life* approacheth: wherein thou shalt cease to *judge others*, and go *thy self* to be *judged*. Hark (*O Man of God*) that goest to the Pulpit; preach this Sermon, as it were the *last* that thou shouldest make to thy people. Hark (*Noble-man*) lay aside the *high* conceit of thy *Honour*; *Death*, ere it be long, will lay thine *honour* in the dust, and make thee as base as the earth that thou treadest under thy feet. Hark (*thou that now readest this book*) assure thy self ere it be long, there will be but two *holes*, where now thy *two eyes* are placed: and others shall read the truth of this lesson upon thy *bare skull*, which now thou readest in this *little Book*: How soon I know not; but

Mors sceptra ligombus æquat.

but this I am sure of; *a* that *thy time is appointed, thy b moneths are determined, thy c dayes are numbred*, and thy very *d last hour is limited*, beyond which thou shalt not pass? For then, the *e first-born of death*, mounted on his *f pale Horse*, shall alight at thy door: and (notwithstanding all thy *Wealth*, and *Honour*, and the *tears* of thy *dearest friends*) will carry thee away *bound hand and foot*, as his *Prisoner*, and keep thy body under a *load of earth*, until that day come, wherein thou must be brought forth to *receive according to the things which thou hast done in that body, whether it be good or evil*. O let not then the *false hope* of an *uncertain* long life hinder thee, from becomming a *present Practicer* of religious Piety. God offereth grace to *day*, but who promiseth to *morrow*? There are now in Hell many *young men*, who had purposed to repent in their *old age*: but Death cut them off in their *impenitency* ere ever they could attain to the time they set for their repentance. The longer a man runs in a *disease*, the *harder* it is to be cured: for custome of sin, breeds *hardnesse* of heart: and the *impediments* which hinder thee from repenting *now*, will hinder thee more when thou art more aged.

A *Wise Man* being to go a farr and foul journey, will not lay the heaviest burden upon the weakest *horse*. And with what consciene canst thou lay the great load of repentance, on thy feeble and *tired* old age? whereas now in thy chiefest strength thou

a Iob 14. 14.
b Iob 14. 5.
c Psal. 90. 12.
Dan. 5 16.
Stat sua cuique dies. Vir. d. 11. 9 & Ioh. 13. 2.
e Iob. 17. 13
f Apoc. 6. 8
2 Cor. 5. 10.
Psal. 95. 7. Heb. 3. 7.
Pœnitenti veniam spospondit, sed vivendi in crastinum non spospoudit, Chrys.
Nemo tam divos habuit faventes crastinum ut possit fibi polliceri, Senec.
Heb. 3. 13.

thou canſt not lift it, but art ready to ſtaggar under it. Is it Wiſdom for him that is to ſail a long and dangerous voyage, to lye playing and ſleeping, whileſt the winde ſerveth, and the *Sea* is calm, the Ship ſound, the *Pilot* well, the *Mariners* ſtrong; and then ſet forth when the winds are contrary, the weather tempeſtuous, the Sea raging, the Ship rotten, the Pilot ſick, and the Sailers languiſhing? Therefore, O *ſinful ſoul*, begin now thy converſion to God, whileſt *Life*, *Health*, *Strength*, and *Youth* laſteth: before thoſe *a years* draw nigh, when as thou ſhalt ſay, I *have no pleaſure in them*. God ever required in his ſervice, the *b firſt born*, and the *c firſt fruits*; and thoſe to be offered unto him without delay. So juſt *d Abel* offered unto God his *firſtlings*, and *fatteſt Lambs*: and reaſon good; that the *beſt Lord* ſhould be *firſt*, and *beſt* ſerved. All Gods ſervants ſhould therefore *remember to ſerve their Creator in the dayes of their youth*; and *early* in the morning, like *Abraham*, to ſacrifice unto God the *young Iſaacs* of their age. *Ye ſhall not ſee my face* (ſaith *Joſeph* to his Brethren) *except you bring your younger brother with you*. And how ſhalt thou look in the face of *Jeſus*, if thou giveſt thy *younger years* to the Devil, and bringeſt him nothing but thy blind, lame, and decrepit *old age*? *Offer it unto thy Prince*, ſaith *Malachy*. If he will not accept ſuch an one to ſerve him, how ſhall the *Prince* of *Princes* admit ſuch a one to be his ſervant?

a Eccl. 12. 7.

b Exod. 13. 2.

c Exod. 22. 19.

d Gen. 4. 4.

Eccl. 12. 12.

Gen. 22. 3.

Gen. 43. 5.

Mal. 1. 8.

If

If the *King of Babel* would have *young men* (*well favoured, and such as had ability in them*) *to stand in his Palace*, shall the King of *Heaven* have none to stand in his *Courts*, but the *blind and lame*; such as the *soul of David hated*? Thinkest thou, when thou hast served Satan with thy *prime years*, to satisfie *God* with thy dotage? Take heed lest *God* turn thee over to thy *old Master* again: That as thou hast all the dayes of thy life done *his work*: so he may in the end pay thee thy *wages*. Is that a fit time, to undertake by the *serious* exercises of repentance (which is the *work of works*) to turn thy sinful *soul* to God; when thou art not able with all thy strength to turn thy weary *bones* on thy soft bed? If thou find'st it so hard a matter *now*; thou shalt find it far harder *then*. For thy sin will wax stronger, thy strength will grow weaker, thy Conscience will clogge thee, pain will distract thee, the fear of *death* will amaze thee, and the *visitation* of friends will so disturb thee, that if thou be not furnished aforehand with store of *faith*, *patience*, and *consolation*, thou shalt not be able either to meditate thy self, or to hear the words of *comfort* from others, not to *pray alone*, nor to joyn with others who pray for thee. It may be thou shalt be taken with a *dumb* palsie, or such a dead senceleſnes, that thou shalt neither remember *God*, nor think upon thine own estate: and dost thou not well deserve, that *God* should forget to save thee in thy death; who art so unmindful now to serve him in thy life? The fear

Dan. 1. 4. 1 Sam. 3. 8.

of death will drive many at that time to cry, *Lord, Lord*; but Christ protesteth, that *he will not then know them for his.* Yea, many shall then (like *Esau*) *with tears seek to repent; and yet finde no place of repentance.* For Man hath not *free-will* to repent when he *will*, but when *God will* give him grace. And if mercy shewed her self so inexorable, that she would not open her gates to so tender suters as *Virgins*, to so earnest suters as *knockers*, because they knocked *too late*: How thinkest thou that she will ever suffer thee to enter her gates, being so impure a wretch, that never thinkest to leave sin, till sin first leaveth thee, and didst never yet knock with thine *own fists* upon the *breasts* of a penitent heart? And justly doth her *Grace* deny to open the *gates of Heaven*, when thou knockest in thine *Adversity*; who in thy *Prosperity* wouldest not suffer Christ whilest he knocked, to enter in at the *Door* of thy heart. Trust not either late Repentance, or long life: not *late repentance*, because it is much to be feared, lest that the repentance, which the fear of *death* enforceth, *dyes* with a man *dying*. And the Hypocrite who deceived *others* in his life, may deceive himself in his death. God accepteth none but *Free-will offerings*, and the repentance which pleaseth him, must be voluntary, and not of constraint. Not *long life*, for *old age* will fall upon the neck of youth; and as nothing is more sure then *Death*, so nothing is more uncertain than the time

Mat. 7. 22.

Hebr. 12. 17.

Mat. 25. 11.

Apoc. 3. 22.

Nascentes morimur finisq; ab origine pendet. Et pubescentes juncta senecta premit. *Mani.*

time of *dying*. Yea oftentimes when ripeneſs of ſin is haſtned by outragiouſneſs of ſinning; God ſuddenly cutteth of ſuch *vitious livers*, either with the *ſword*, *intemperateneſs*, *luxury*, *ſurfeit*, or ſome other *fearful* manner of *ſickneſs*. Matſt thou not ſee, that it is the *evill ſpirit* that perſwades thee to defer thy repentance till old age; when *experience* tells thee, that not *one* of a *thouſand* that takes thy courſe doth ever attain unto it? Let *Gods Holy Spirit* move thee not to give thy ſelf any longer *to eat and drink with the drunken*, *leſt thy Maſter ſend death for thee in a day*, *when thou lookeſt not for him*, *and in an hour that thou art not aware of*; *and ſo ſuddenly cut thee off*, *and appoint thee thy portion with the Hypocrites*, *where ſhall be weeping and gnaſhing of teeth*. But if thou loveſt a *long life*, fear God, and long for life *everlaſting*. The longeſt life here, when it is come to the period, will appear to have been but as a b *tale that is told*, a c *vaniſhing vapour*, a *fleeting* d *ſhadow*, a ſeeming e *dream*: a glorious *flower*, growing, and f *flouriſhing in the* g *Morning*, *but in the Evening cut down and withered*; or like a h *Weavers ſhuttle*, which by *winding* here and there ſwiftly *unwindeth* it ſelf to an end, It is but a i *moment*, ſaith Saint Paul. O then the *madneſs of* Man! that for a *moment* of k *ſinful pleaſure*, will hazard the loſs of an l *Eternal weight of glory*.

Nequities vitæ non finit eſſe ſenem.

Mat. 24. 9.

a Deut. 30 16 Prov. 3. 2. Pſal. 34. 11, &c.
b Pſal 50. 6.
c James 4 14.
d Pſal. 109. 13
e Pſal 76 5.
f Pſal. 90. 5.
g 1 Pet. 1. 24
h Pſal. 90. 6.

i Iſa. 36. 12.
k 2 Cor. 4. 17
l Heb. 11. 2.
2 Cor. 4. 17.

These are the *ſeven* chief hinderers of Piety, which muſt be caſt out like *Mary Mag-*

Mat. 16. 3. Luke 8. 2. *Magdalens* seven *Devils*, before ever thou canst become a *true Practizer of Piety*, or have any sound hope to enjoy either *favour* from Christ by *grace*, or *fellowship* with him in glory.

The Conclusion.

TO conclude all; for as much as thou seest, that *without Christ* thou art but a *slave of sin*, *Deaths vassal*, *and Worms meat*; whose thoughts are vain, whose deeds are vile, whose pleasures, have scarce beginnings, whose miseries never know end; What wise man would incur these *hellish torments*, though he might by living in sin, purchase to himself for a time the *Empire* of *Augustus*, the *riches* of *Crœsus*, the *pleasures* of *Solomon*, the *policy* of *Achitophel*, the *voluptuous fare*, and *fine Apparel* of *Dives*? For what should it avail a man (as our Saviour saith) *to win the whole world for a time*; *and then to lose his soul in Hell for ever*?

And seeing that likewise thou seest how *great* is thy *happiness* in Christ; and how *vain* are thy *hindrances*, that debarre thee from the same; *beware* (as the Apostle exhorteth) *of the deceitfulness of sin*: Heb. 3. 13. For that sin, which seems now to be so pleasing to thy *corrupt nature*, will one day prove the bitterest enemy to thy *distressed soul*: and in the mean while *harden* (unawares) thine impenitent *heart*.

Sin

Sin (as a *Serpent*) seems beautiful to the eye, but take heed of the sting behind: whose *venemous* effects if thou knewest; thou wouldst as carefully flie from *sin*, as from a *Serpent*: For,

1. *Sin* never did any man *good*, and the more sin a man hath committed, the more odious he hath made himself to God, the more hateful to all good men.

2. *Sin* brought upon thee all the *evils*, *crosses*, *losses*, *disgraces*, and *sicknesses*, that ever befell thee: *Fools* (saith *David*) *by reason of their transgressions, and because of their iniquities are afflicted.* Pſal. 107. 17. *Jeremy* in lamenting manner asketh the question, *Wherefore is the living man sorrowful?* The *holy Ghost* answereth him; *man suffereth for his sin.* Lam. 3.39. Hereupon the Prophet takes up that *doleful out-cry* against *sin*, as the cause of all their miseries, *Woe now unto us that ever we have sinned.* Lam. 5. 16.

3. If thou doest not speedily repent thee of thy *sins*, they will bring upon thee yet far greater *plagues*, *losses*, *crosses*, *shame* and *judgements*, than ever hitherto befell thee. Read *Levit.* 29. 18, &c. *Deut.* 28. 15, &c.

4. And lastly, if thou wilt not *cast off thy sin*, God (when *the measure of thine iniquity is full*) will *cast thee off* for thy sin, for as he is *just*, so he hath power to *kill and cast into Hell all hardned and impenitent sinners.* Gen. 15. 26 If therefore thou wilt avoid the *cursed effects* of sin in this life, and the *eternal wrath* due thereto in the world to come,

and be assured that thou art not *one of those* who are given over to a *reprobate sence*; *Let then* (O sinner) *my counsel be acceptable unto thee*; *break off thy sins by* Dan. 4. 27. *righteousness, and thine iniquities by shewing mercy towards the poor: O let there* (at length) *be an healing of thine error.* *Nathan* used but one parable, and *David* was converted; *Jonas* preached but once to *Ninive*, and the whole City *repented*: Christ looked but *once* on *Peter, and he went out, and wept bitterly.* 2 Sam 12 13. Joh. 3. 5. etc. Luke 22. 26. And now, that thou art *oft*, and so lovingly intreated, not by a *Prophet*, but by *Christ the Lord of Prophets*, yea, that God himself by his *Embassadors* doth *pray thee to be reconciled unto him*, leave off thine adultery with *David*, repent of thy sins like a true *Ninivite*, and whilest Christ looketh in mercy upon thee, leave thy *wicked corruption*, and weep bitterly for thine offences. 2 Cor. 5. 20. Content not thy self with that *formal Religion*, which *unregenerated* men have framed to themselves instead of *sincere devotion*: for in the *multitude* of *opinions* most men have almost lost the *practice of true Religion*. Think not that thou art a Christian good enough, because thou doest as the most, and art not so bad as the worst. No man is so wicked, that he is addicted to all kind of vices (for there is an Antipathy 'twixt some vices; but) remember that Christ saith, *Except your righteousness shall exceed the righteousness of the* Mark 5. 20. *Scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven.* Consider with

with thy self, how far thou comest short of the Pharisees in *Fasting*, *Praying*, *frequenting the Church*; and *in giving of Alms*. Think with thy self how many Pagans, who never knew *Baptism*, yet in *moral vertues*, and *honesty of life*, do go far beyond thee. Where is then the life of Christ thy Master; and how far art thou from being a true Christian? if thou doest willingly yeeld to live in any one *gross sin*, thou canst not have a *regenerated* soul, though thou reformest thy self like *Herod*, from many other *vices*. A true Christian must have respect to walk in the truth of his heart, in all the Commandements of God alike, for (saith S. *James*) *He that shall offend in one point of the Law* (wilfully) *is guilty of all*. And Peter bids us *lay aside* (not some but) *all malice, guile, and hypocrisie, &c.* *One* sin is enough to damn a mans soul without *Repentance*: dream not to go to Heaven, by any *neerer*, or *easier* way than Christ hath trained unto us in his word. The way to Heaven is not *easie*, or *common*, *but strait and narrow*: *yea so narrow*, that Christ protesteth that a *rich man shall hardly enter into the Kingdom of heaven*, and that those who *enter*, are but *few*: and that those *few* cannot get in, but by *striving*; and that some of those who *strive* to enter in, shall not be able. This all Gods Saints (whilst they here lived) knew well: when with so often *fastings*, to earnest *prayers*, so frequent hearing the *Word*, and receiving the *Sacraments*, and with such

Mark 6. 20.

Iames 2. 10

1 Pet. 2. 1.

Mat. 7. 14.
Mar. 19. 23
Mat. 7. 14.
and 12 14.
Luke 13. 24.

such abundance of tears, they devoutly begged at the hands of God for Christ sake to be received into his Kingdom.

If thou wilt not believe this truth, I assure thee that the devil which perswades thee now, that it is easie to attain Heaven, will tell thee *hereafter*, that it is the hardest business in the world. If therefore thou art desirous to purchase *sound assurance* of salvation to thy soul, and to go the right and safe way to Heaven, get forthwith (like a *wise Virgin*) the *Oyl of Piety* in the *Lamp* of thy *Conversation*; that thou mayest be in a continual *readiness to meet the Bridegroom*, whether he commeth by Death, or by Judgement; Which that thou mayest the better do; let this be thy *daily practise*.

Matth. 25. 1.

How a private man must begin the morning with Piety.

AS soon as ever thou wakest in the *morning*, keep the *door* of thy heart fast shut, that no *earthly thought* may enter, before that God be come in first; and let him (before all others) have the * first *place* therein. So all evill thoughts, either will not dare to come in, or shall the easier be *kept out*; and the heart will more savour of *Piety* and *Godliness* all the day after. But if thy heart be not (at thy first waking) filled with some meditations of God, and his Word; and dressed like the *Lamp* in the Tabernacle *every* morning and evenin

* Primitiæ oris & cordis Deo offerendæ. Amb. in Psal. 119.

Exod. 27. 20, 21.

evening, with the *oyl olive of Gods Word*; and perfumed with the sweet *incense* of *prayer*: Satan will attempt to fill it with worldly cares or fleshly desires, so that it will grow unfit for the *service of God* all the day after, sending forth nothing but the stench of corrupt and lying words, and of rash and *blasphemous* Oaths. Exod. 30. 6, 7. Psal. 14. 1, 2

Begin therefore every days work, with *Gods Word* and *Prayer*; and offer up unto God upon the *Altar* of a *contrite* heart, the *groans* of thy *Spirit*, and the *calves of thy lips* as thy morning sacrifice, and the first *fruits* of the day; and as soon as thou awakest, say unto him thus; Psal. 51. 7. Rom. 8. 22. Hos. 13. 2.

A short Soliloquy, when one first wakes in the Morning.

MY *soul waiteth upon thee, O Lord, more than the Morning Watch watcheth for the morning. O God, therefore be merciful unto me, and bless me, and cause thy face to shine upon me: fill me with thy mercy this Morning, so shall I rejoyce and be glad all my dayes.* Psal. 130. 6 Psal. 67. 1.

Meditations for the Morning.

Then meditate,

1. HOw Almighty God can (in the *Resurrection*) as easily *raise up* thy body out of the *grave*, from the *sleep of death*; as he hath this *morning* wakened thee in thy *bed*, out of the sleep of nature. At the dawning of which *Resurrection* day Psal. 138. 16. 2 Thes. 1. 10. Jude v. 14. Phil. 3. 20. Matth. 15. 43. and 19. 2.

day Christ, *shall come to be glorified in his Saints*: and every one of the bodies of the
Luke 6.31. thousands of his *Saints* (being fashioned like unto his glorious body) shall *shine as bright* as the *Sun*. All the *Angels* shining likewise in their glory, the body of Christ surpassing them all in splendor and glory; and the *Godhead* excelling it. If the rising of one Sun make the morning sky so *glorious*, what a bright shining and glorious Morning will that be, when so many thousand thousands of bodies far brighter than the Sun shall appear and accompany Christ, as his glorious train, comming to keep his
Acts 27.32 general *Sessions* of *righteousness*, and to
1 Cor. 6. 3. judge the wicked Angels and all ungodly
Iude v. 15. men? and let not any transitory profit, pleasure, or vain glory of this day, cause thee to lose thy part and portion of the
Luk. 14. 14. eternal bliss and glory of that day which is properly termed the *Resurrection of the just*. Beasts have bodily eyes, to see the ordinary light of the day: but endeavour thou with the *eye* of *faith*, to foresee the *glorious* light of that *day*.

1 Pet. 5. 8. 2. That thou knowest not how neer the
Ioh. 1. 7. evil spirit (which *night and day like a rou-*
Iob 1. 10. *ring Lion, walketh about seeking to devour*
Ps. 121. 1. *thee*) was unto thee whilest thou slept,
and 19. 11. and was not able to help thy *self*; and
and 34. 7. that thou knowest not what *mischief* he
Gen. 31. 1, 2 would have done to thee, had not *God hedged* thee and thine, with his ever-waking
2 Reg. 6. 16. *providence*, and guarded thee with his holy
Luke 22. 61, 62. and blessed *Angels*.

3. If

3. If thou heareſt the *Cock* crow; remember *Peter* to *imitate* him; and call to mind that *Cock-crowing* ſound of the laſt *trumpet*, which ſhall waken thee from the dead. And conſider in what caſe thou wert, if it ſounded now: and become ſuch, as if thou wouldeſt wiſh to be then, leſt at that day thou wilt wiſh that thou hadſt never ſeen this; yea, curſe the day of thy natural birth, for want of being new born by ſpiritual grace. * When the *Cock-crows*, the *Thief* deſpairs of his hope, and gives over his nights enterpriſe: So the *Devil* ceaſeth to tempt or attempt any further, when he hears the devout Soul wakening her ſelf with Morning prayer.

Jer. 2. 14. Job 3. 2. Titus 3. 5.

* Gallo canente, ſuas Latio relinquit inſidias, etc. Am. Hexam l. 5. c. 14.

4. Remember that Almighty God is about thy bed, and ſeeth thy down-lying and thy upriſing: underſtandeth thy thoughts, aud is acquainted with all thy wayes. Remember likewiſe, that his *Holy Angels* who guarded and watched over thee all night, do alſo behold how thou *wakeſt* and *riſeſt*. Do all things therefore as in the awful preſence of God, and in the ſight of his holy *Angels*.

Pſ. 139. 2, 3. Gen. 31. 42. and 32 1, 2. Pſal. 91. 5. 11 Acts 12, 11.

5. As thou art putting on thine *apparrel* remember, that they were firſt given as coverings of ſhame; being the filthy effect of ſin: and that they were made but of the *offals* and *excrements* of dead beaſts. Therefore, whether thou reſpect the *ſtuffe*, or the firſt *inſtitution*, thou haſt ſo little cauſe to be *proud* of them, that thou haſt great

great cause to be *humbled* at the sight and wearing of them, seeing the *richest apparel* are but fine covers of the *foulest* shame. Meditate rather, that as thine apparel serves to *cover* thy shame, and to fence thy body from cold: so thou shouldest be as careful to cover thy soul with that *wedding garment* which is the *righteousness* of Christ, and (because apprehended by our Faith) called the righteousness of the *Saints*: Lest whilest we are richly apparrelled in the sight of man, we be not found to walk *naked*, (so that all our *filthiness* be seen) in the sight of God. But that with his *righteousness* (as with a *Robe*) we may cover our selves from perpetual *shame*, and shield our souls from that fiery cold that will procure eternal *weeping and gnashing of teeth*. And withall consider how blessed a people were our *Nation*, if every *silken suit* did cover a sanctified soul. And yet a man would think, that on whom God bestowed most of these *outward blessings*, of them he should receive greatest *inward thanks*. But if it prove otherwise, their reckoning will prove the heavier in the day of their *accounts*.

Mat. 22. 11. Rom. 3. 14 1 Cor. 1. 30. Phil. 3. 9. Apoc. 19. 18. Eph. 4. 24. Apoc. 16. 15. Mat. 22. 13. Luke 12. 48.

6. Consider how Gods mercy is renewed unto thee every morning, in giving thee (as it were) a new life: and in causing the Sun, after his unceassant race, to rise up again to give thee *light*. Let not then his *glorious* light burn in vain; but prevent rather (as oft as thou canst) the *Sun-rising*, to give God *thanks*; and kneeling down

Lam. 3. 25. Psal. 19. 5. Wisd. 15. 23.

down at thy bed-side salute him at the day spring *with* some devout *Antelucanum*, or Morning *Soliloquy*: containing an humble confession of thy sins, the pardon of all thy faults, a thanksgiving for all his benefits, and a craving of his gracious protection to his *Church*, thy self, and all that do belong unto thee.

Brief directions how to read the holy Scriptures, once every year over, with ease, profit and reverence.

BUt for as much that as faith is *the soul*; so reading and meditating of the *Word of God*, are the *Parents of Prayer*: Therefore before thou prayest in the *Morning*, first read a Chapter in the *word of God*: then meditate a while with thy self how many excellent things thou canst remember out of it:

As first, what good counsels or exhortations to good works, and to a holy life.

Secondly, what threatnings of judgments against such and such a sin: and what fearful examples of Gods punishment or vengeance upon such and such sinners.

Thirdly, what blessings God promiseth to *Patience*, *Charity*, *Mercy*, *Almes-deeds*, *Zeal* in his service, *Charity*, *Faith*, and trust in God, and such like Christian vertues.

Fourthly, What gracious deliverances God hath wrought: and what special blessings he hath bestowed upon them, who are his true and zealous servants.

Fifthly,

Fifthly, Apply these things to thine own heart, and read not these *Chapters*, as matters of *Historical* discourse: but as if they were so many *Letters* or *Epistles* sent down from God out of Heaven unto thee: for *whatsoever is written, is written for our learning*, Rom. 15. 4.

Sixthly, Read them therefore with that reverence, as if *God* himself *stood* by, and *spake* these words unto thee, to excite thee to those *vertues*, to dissuade thee from those *vices*: assuring thy self, that if such *sins* (as thou readest there) be found in thee without repentance, the like *plagues* will fall upon thee: but if thou doest practice the *like piety and vertuous deeds*, the like blessings shall come upon thee and thine.

In a word; apply all that thou readest in holy Scripture, to one of these two heads chiefly, either to confirm thy *faith*, or to encrease thy repentance; for as *Sustine & Abstine*, *bear and forbear*, was the Epitome of a good Philosophers life, so *Crede and Resipisce*, *believe and repent*, is the whole sum of a true Christians profession. One Chapter thus read with *understanding*, and meditated with *application*, will better feed and comfort thy soul, than *five* read and run over without marking their *scope* or *sense*, or making any use thereof to thine own self. If in this manner thou shalt read three Chapters every day: *one in the Morning*, *another at Noon*, and the *third at Night* (reading so many *Psalms* instead of a Chapter, as our *Church Liturgy* appoints for Morning

Epictet. dict.

Morning or Evening Prayer) thou ſhalt read over all the *Canonical* * Scripture in a *year*; except ſix Chapters, which thou mayeſt add to the *task* of the laſt day of the year. The reading of the *Bible* in order, will help thee the better to underſtand both the *Hiſtory* and *ſcope* of the holy *Scripture*. And as for the * *Apocrypha*, being but penned by *Mans Spirit*, thou mayeſt read them at thy pleaſure; but believe them ſo far as they agree with the *Canonical* Scripture, which is indited by the *Holy Ghoſt*.

But it may be thou wilt ſay, that thy buſineſſe will not permit thee ſo much time as to *read every morning a Chapter*, &c. *O Man*, remember that thy life is but ſhort, and that *all this buſineſs* is but for the uſe of this ſhort life: *but ſalvation or damnation is everlaſting!* Riſe up therefore every morning by ſo *much time* the earlier: defraud thy *foggy fleſh* of ſo much *ſleep*, but *rob* not thy *ſoul* of her *food*, nor God of his ſervice: and ſerve the *Almighty* duly whilſt thou haſt *time* and *health*.

Having thus read thy Chapter, as thou art about to pray, remember, that *God* is a *God of* * *holineſs*, whereof he warneth us by repeating ſo often, * *Be ye holy, for I am holy*. And when he *devoured* with a ſudden

* In the Canonical books of the Old Teſtament there are 931. Chapters; but diſtributing the 150. Pſal. into 60. parts, thou ſhalt find but 341. which being added to 200. (the number of the Chapters in the New Teſtament) will amount to 1301. dividing which by 3. unto 313. (the number of the days of the year) there will remain but 6. which thou mayeſt diſpoſe of as is preſcribed.

* Hos viginti duos libros lege; cum Apocryphis vero nihil habeas negotii, has tantum ſtudio ſe meditate

Scripturas, quas in Eccleſia confidenter legimus. Multo prudentioris res & Religioſi ore fuerunt Apoſtoli & primi Epiſcopi, veritatis, qui nobis eas tradiderunt. Tu igitur cum ſis filius Eccleſiæ non tranſgredieris illius terminos. Ac veteris Teſtamenti (ut dictum eſt) viginti duos meditare libros. Cyrillus, Hieroſolymitan. Catechiſ. 4. * Exod. 26. 36. * Levit. 11. 43. & 19. 2. & 20. 7.

ſire

1 Pet. 2. 5. Lev. 10. 2. fire, *Nadab* and *Abihu*, for offering unto him *incense with strange fire*, (like those *now a dayes*, who offer prayers from hearts fraught with the fire of *lust* and *malice*:) the Lord will give no other reason of his *Judgments* but this, *I will be sanctified in them that come near me.* As if he should have said, If I cannot be sanctified *by them*, who are my servants, in serving me with that *holinesse* that they should, I will be sanctified *on them*, by confounding them with my just Judgements, which their lewdnes doth deserve. God therefore cannot abide any wilful uncleanes, or filthines in them, who serve him: insomuch that he commanded the *Israelites*, that when they were in *Camp* against their enemies, they should digge a *hole* with a *paddle*, and cover their *excrements*: his reason is, *For the Lord thy God walketh in the middest of thy Camp, to deliver thee, and give thee thine enemies before thee: therefore thy Host shall be holy, that he see no filthy thing in thee, and turn away from thee.*

Vers. 3.

Deut. 23. 13, 14.

If he will have men to be so holy in time of *War* in the *Field*: how much more holines expecteth he at our hands, in time of *peace* in our houses? therefore saith *Zophar* in *Job*: *If thou prepare thine heart, & stretch out thine hand towards God to pray: if iniquity be in thine hand, put it far away, & let no wickednes dwell in thy Tabernacle.* For as *Esay* saith; *if there be any uncleanes in our hands,* (that is, *any sin whereof we have not repented*)

Iob 11. 13, 14.

Isa. 1. 15.

through

though we stretch out our hands unto him, and make many prayers, the Lord will hide his eyes from us, and will not hear our prayers. Therefore before thou prayest, let God see that thy heart is *sorrowful* for thy *sins*: and that thy mind is *resolved* (through the assistance of his *grace*,) to amend thy faults. And then having *washed* thy self, and *adorned* thy body with apparel which beseemeth thy *calling*, and the *Image* of God which thou beareſt; *shut* thy chamber door, and kneel down at thy bed side, or some other convenient place, and in reverent manner lifting up thy *heart*, together with thy *hands* and eyes, as in the presence of God, who seeth the *inward intention of thy soul*, offer up unto God, from the altar of a contrite heart, thy prayer as a morning sacrifice, through the mediation of Christ, in these, or the like words.

A Prayer for the Morning.

O Most mighty and glorious God, full of incomprehensible Power, & Majesty, whose glory the very *Heaven* of *Heavens* is not able to contain: look down from Heaven, upon me thine unworthy servant who here prostrate my self at the Foot-stool of thy *Throne of Grace*. But look upon me, O Father, through the *merits and mediation of Jesus Christ, thy beloved Sonne, in whom only thou art well pleased*. For, of my self I am not worthy to stand in thy presence, or to speak with mine unclean

1 Kings 8. 27.
Psal. 132. 8.
Heb. 4. 16.
Dan. 9. 18.
Mat. 3. 17.

lips

Isa.6.5. *lips* to so holy a God as thou art. For thou knowest that in *sin I was conceived* and born, and that I have lived ever since in iniquity; so that I have broken all thy holy *Commandements*, by sinful *motions*, unclean *thoughts*, evil *words*, and wicked *works*: *omitting* many of those duties of Piety which thou requirest for thy service, and *committing* many of those vices, which thou (under the penalty of thy displeasure) hast forbidden.

Psal.51.5. Gen.6.5. Mat.15.19. Mat.12.34. Dan.9.10. Dan.9.11. Lev.16.14, &c.

[Here thou mayst confesse unto God thy secret sins, which do most burthen thy conscience: with the circumstances of the time, place, person, and manner how it was committed, saying, *But more especially, O Lord, I do here with grief of heart confesse unto thee, &c.*]

Deut.7.26. And for these my sins, O Lord, I stand here guilty of thy *curse*, with all the miseries of this life, and everlasting torments *in hell fire*, when this wretched life is ended, if thou shouldest deal with me according to my deserts; Yea, Lord, I confesse that it is *thy goodnesse which endureth for ever, and thy compassion which never fails*, that is the cause that I have not been long ago *consumed*. *But with thee, O Lord, there is mercy and plenteous redemption.* In the *multitude* therefore *of thy mercy, and confidence in Christs merits*, I intreat thy *divine Majesty*, that thou wouldest not *enter into judgment with thy servants, neither be extream to mark what I have hitherto done amisse*: for if thou doest, then *no flesh can be justified in thy sight*; nor

Dan.9.11. Gal.5.10. Esd.9.13. Iam.3.22. Psal.130.7. Psal.5.7. Psal.13.5. Psal.14.

nor any living ſtand in thy preſence. But be thou merciful unto me, and *waſh away all the uncleanneſs of* my ſin with the merits of that precious *blood* which *Jeſus Chriſt* hath ſhed for me. And ſeeing that he hath born the *burden* of that curſe, which was due for my tranſgreſſions, O Lord, deliver me from my *ſins*, & from all thoſe *Judgments* wch hāg over my head, as due unto me for them: and ſeparate them as far from thy *preſence*, *as the eaſt is from the weſt*: bury them in the *burial of Chriſt*, that they may never have power to riſe up againſt me, to ſhame me in this *life*, or *condemn* me in the world which is to come. And I beſeech the, O Lord, not onely to waſh away my ſins with the *blood* of thine immaculate *Lamb*, but alſo to purge my *heart* by thy holy *Spirit*, from the droſs of my natural corruptions: That I may feel thy *Spirit* more and more *killing my ſin*, in the *power* and *practice* thereof: ſo that I may with more freedom of mind, and liberty of *will*, ſerve thee the *everlaſting God in righteouſneſſe and holineſſe* this day. And give me grace, that by the direction and aſſiſtance of the ſame thy holy *Spirit*, I may perſevere to be thy faithful & unfeigned ſervant unto my lives end: that when this mortal life is ended, I may be made partaker of *immortality*, and everlaſting happineſs in thy heavenly kingdom. In the mean time, O Lord, whilſt it is thy bleſſed will and pleaſure, that I may continue to ſpend and end that ſmall *number* and remnant of dayes, which thou haſt

Ezek. 26. 25.
1 Ioh. 1. 9.
Gal. 3. 13.
Pſal. 103. 12.
Col. 2. 12, 13.
Epheſ. 2. 5, 6.
Iohn 1. 29.
Pſal 51. 7. 10.
Gal. 4. 24. 25.
Luk. 1. 74, 75.
Mat. 24. 13.

Psal.90.12. hast appointed me for to live in this vale of misery, *Teach me so to number my dayes, that I may apply my heart unto wisdom*: and as thou doest add dayes unto my life; so, good Lord I beseech thee, add repentance and amendment to my dayes, that as I grow in years, so I may encrease in *grace*, and favour with thee, and all thy people. And to this end, give unto me a supply of all those graces, which thou knowest to be *wanting* in me, and necessary for me, with an encrease of all those good gifts, wherewith thou hast already endowed me: that so *I* may be the better inabled to lead such a godly life and honest conversation as that thy name may thereby be glorified, others may take good example by me, and my *Soul* may more chearfully feed on the *peace* of a good *conscience*, and be more repleniſhed with the joy of the *Holy Ghost*. And here, O Lord, according to my bounden duty, I give thee most humble and hearty *thanks*, for all those blessings which of thy goodnesse thou hast bestowed upon me. And namely, for that thou hast of thy free love, according to thine eternal purpose *elected me before the foundation of the world* was laid, unto *salvation* in *Jesus Christ*: for that thou hast created me in thine *own Image*, and hast begun to restore that in me which was lost in our first Parents: for that thou hast effectually called me by the working of thy Spirit, in the *preaching* of the Gospel, and the receiving of thy *Sacraments*, to

Rom.14. 17.

Eph.1.1. Mat.25.34. Gen.9.6. Eph.4.24. Col.3.10. Rom.8.18. Mat.22.3. Rom.1.6. Rom.16. 25,26. 1 Pet. 2.8, 9. Apo.5.9.

the

the knowledge of thy saving grace and obedience of thy blessed will: for that thou hast bought and *Redeemed* me with the blood of thine *only begotten Son*, from the torments of *Hell*, and thrall of Satan: for that thou hast by *faith* in *Christ*, *freely justified me*, who am *by nature the Child of wrath*: for that thou hast in good measure *sanctified* me by thy holy spirit, and given me so large a time to repent, together with the means of repentance. I thank thee likewise, good Lord, for my *life*, *health*, *wealth*, *food*, *raiment*, *peace*, *prosperity*, and *plenty*, and for that thou hast preserved me *this night* from all perils and dangers of *body* and *soul*, and hast brought me safe to the beginning of this day. And as thou hast now wakened my *body* from *sleep*, so I beseech thee waken my *soul from sin*, and carnal security; and as thou hast caused the light of the *day to shine* in my bodily *eyes*: so, good Lord, cause the light of thy *word*, and holy spirit, to *illuminate my heart*: and give me grace, as one of thy *Children of Light*, to walk in all holy obedience before thy face this day: and that *I* may *endeavour to keep faith and a clear conscience towards thee*, *and towards all Men*, in all my thoughts, words, and dealings. And so, good Lord, blesse all my *studies* and *actions* which *I* shall take in hand this day; as that they may tend to thy *glory*, the *good* of others, and the *comfort* of mine own soul and conscience in that day, when I shall make my finall

Rom. 5. 8. Gal. 2. 16. Eph. 1. 3. 1 Cor 6. 11. 1 Pet. 1. 2. 2 Pet. 3. 9.

Eph 5. 13.

Luke 16. 8. Phil. 6. 15. Acts 24. 16.

2 Cor. 5. 10. Zech. 3. 2. *accounts* unto thee for them. O my God, keep thy ſervant that I do no *evil* unto any man this day: and let it be thy bleſſed will, not to ſuffer the *Devil*, nor his wicked *angels*, nor any of his evil *members*, or my malicious *enemies*, to have any power to do me any hurt or violence. But let the *eye* of thy holy providence watch over me *for good, and not for evil*: and command thy *holy Angels to pitch their tents round about me*, for my defence and ſafety in my going out and coming in, as thou haſt *promiſed* they ſhould do about them that fear thy Name; For, *into thy hands, O Father, I do here commend my ſoul*, and *body, my actions*, and all that ever I have to be guided, defended and protected by thee: being aſſured, that whatſoever thou takeſt into thy cuſtody cannot periſh, nor ſuffer any hurt or harm. And if I at any time this day, ſhall through *frailty forget thee*; yet Lord, I beſeech thee, do thou *in mercy remember me*. And I pray not unto thee, *O Father*, for my ſelf alone, but I beſeech thee alſo be merciful unto thy whole *Church*, and choſen people, whereſoever they live upon the face of the earth. Defend them from the rage and tyranny of the *Devil*, the *World* and *Antichriſt*; Give thy Goſpel a free and joyful paſſage through the world, for the *converſion* of thoſe who belong to thine *election* and *kingdome*.

Pſal. 34. 7. Pſal. 91. 11. Pſal. 31. 5. Luk. 23. 46. Neh. 13. 31.

Pſal. 58. 18, 19. Bleſs the *Churches* and *Kingdoms* (wherein we live) with the continuance of Peace, Juſtice,

Justice, and true *Religion*. Defend the *Kings Majesty*, from all his enemies, and grant him a long life, in *health* and all happiness to reign over us. Bless our gracious Queen *Mary*, Prince *Charles*, the Lady *Mary*, the Lady *Elizabeth*, & all her princely issue. Encrease in them all *heroical gifts, and spiritual graces*, which may make them fit for those places, for which thou hast ordained them; direct all the *Nobility, Bishops, Ministers and Magistrates* of this Church and Common-wealth, to govern the *Commons in true Religion, Justice, Obedience, and tranquility*. Be merciful unto all the *Brethren* which fear thee, and call upon thy *Name*; and comfort as many among them as are *sick*, and comfortless in *body*, or *mind*; especially, be favourable to all such as suffer any trouble or persecution for the *testimony* of the truth, and holy *Gospel*. And give them a gracious *deliverance* out of all their troubles, which way it shall seem best to thy wisdom; for the glory of thy *name*, the further enlarging of the *truth*, and the more ample encrease of their own comfort and consolation. Hasten thy comming, O blessed *Saviour*, and end these sinful dayes. And give me grace that, like a wise *Virgin*, I may be prepared with *Oyl* in my *Lamp*, to meet thee the sweet *Bridegroom* of my Soul at thy coming, whether it be by the day of *death* or of *Judgement*: and then, Lord Jesus, come when thou wilt, *even Lord Jesus come quickly*. These and all other

Isa. 36. 8. Psa. 72. 15. 1 Tim. 2. 2. Heb. 6. 14. 1 Tim. 2. 2. Jam. 5. 15. Heb. 11. 36. 1 Cor. 10. 15. 2 Tim. 2. 0. 2 Cor. 1. 6, &c. Mat. 25. 12, &c.

graces, which thou knoweſt needful and neceſſary for me, this day and evermore, I humbly crave and beg at thy hands, O Father, giving thee thy glory, in that form of Prayer, which Chriſt himſelf hath taught me to ſay unto thee, *Our Father which art in Heaven, hallowed be thy name, &c.*

Meditations to ſtir us up to Morning Prayer.

IF when thou art about to pray, Satan ſhall ſuggeſt that thy prayers are too long, and that therefore it were better either to omit prayers, or elſe to cut them ſhorter: meditate that prayer is the *ſpiritual ſacrifice, wherewith God is well pleaſed*: and therefore it is ſo diſpleaſing to the Devil, and ſo irkſome to thy fleſh. Bend therefore thy *affections* (will they, nill they) to ſo holy an exerciſe: aſſuring thy ſelf that it doth by ſo much the more pleaſe God, by how much the more it is unpleaſing to thy *fleſh*.

Heb. 13. 15, 16.

2. Forget not how the *Holy Ghoſt* puts it down as a ſpecial note of Reprobates: *they call not upon the Lord, they call not upon God.* And when *Eliphaz* ſuppoſed that *Job* had caſt off the fear of God, and that *God hated Job out of his favour*, he charged him that he reſtrained *prayer before God*; making that a ſure note of the one, and a ſufficient cauſe of the other. On the other ſide, that God hath promiſed, that *whoſoever ſhall call on his name ſhall be ſaved.* It

Pſal. 14. 4. Pſal. 55. 4. Job 15. 4.

Rom 15. 12.

is

is certain, that he who maketh no conscience of the duty of *Prayer*, hath no grace of the holy *Spirit* in him. For the *Spirit* of *grace* and of *prayer* are one, and therefore *grace* and *prayer* go together. But he that can from a *penitent* heart (morning and evening) pray unto God, it is sure that he hath his measure of *grace* in this world; and he shall have his portion of *glory* in the life which is to come. Zach. 12. 10.

3. Remember, that as *loathing* of meat, and *painfulness* of speaking are two *Symptoms* of a sick body: so *irksomnes* of praying when thou talkest with God, and carelesnes in hearing when God by his *word* speaks unto thee, are two *sure signs* of a sick soul.

4. Call to minde the zealous devotion of the Christians in the *Primitive Churches*, who spent many whole nights and vigils *in watching* and *praying* for the forgiveneſſe of their sins: and that they might be found ready at the coming of Christ. And how that *David* was not content *to pray at Morning*, *at Evening*, *and at Noon*: but he would also *rise up at Midnight to pray unto God*. And if Christ did chide his Disciples, because they would not watch with him one hour in *praying*, what chiding dost thou deserve who thinkest it too long to continue in prayer but one quarter of an hour? If thou hast spent divers hours in seeing a vain *Masque* or a *Play*; yea, whole dayes and nights in *Carding* and *Dicing* to please the *flesh*; be ashamed Psa. 55. 16. 17. Mat. 20 40.

to think a prayer of a quarter of an hour long, to be too long an exercise for the service of God.

5. Consider that if the *Papists* in their blind superstition, do in an *unknown* and therefore *a unedifying* Tongue (fit onely for the children of *b mistical Babylon*) *mutter* over upon their *c Beedes*, every Morning and Evening, so many scores of *Ave-Maries*, *Pater-Nosters*, and Idolatrous Prayers: how shall they in their *superstitious* devotion, rise up in *judgement* against thee, professing thy self to be a true worshipper of Christ? If that thou thinkest those Prayers to be too long a task, being shorter for quantity than theirs, but far more profitable for quality, tending onely to *Gods* glory, and thy good; and so compiled of Scripture phrase, as that thou maist speak to God, as well in his own holy *words*, as in thine own native *language*; Be ashamed, that Papists in their *superstitious* worshipping of *creatures* should shew themselves more devout than thou, in the *sincere* worshipping of the *true d* and onely God. And indeed, a prayer in private devotion, should be one *e* continued speech, rather then many broken fragments.

6. Lastly, when such thoughts come into thy head, either to keep thee from *prayer*, or to *destract* thee in praying: remember that those are the *Fowles* which the *evil one* sends to devour the good *seed*, and the carkasses of thy spiritual sacrifice: but

a 1 Cor 14. 13. &c. 10. 26, 27. Gen. 11. 7. 9. Apoc. 17. 5.

b A superstition. Qui filo insertis numerant sua murmura baccis. Mart. Alph. l. b. 3.

d John 17. 3.

e Vox continuata, non concisa et rudis tur bartalogia veritur. Perkins de unicration. concil. c. 19.

Mat. 13. 19. Gen. 25 11.

but endeavour, with *Abraham*, *to drive them away*. Yet notwithstanding, if thou perceivest at sometimes that thy spirits are *dull*, and thy mind not apt for *Prayer* and holy devotion, strive not too much for that time: but *humbling* thy self at the sense of thine infirmities and dulness, knowing that God accepteth the willing mind, (though it be oppressed with the *heaviness of the flesh*) endeavour the next time to recompense this dulness by *redoubling* thy zeal, and for the time present commend thy soul to God in this, or the like short Prayer.

Another short Morning Prayer.

O Most gracious GOD and merciful FATHER, I thine unworthy Servant, do here acknowledge that as I have been *born* in *sin*, so I have lived in *iniquity*, and broken every one of thy Commandements, in thought, word and deed, following the desires of mine own Will, and Lusts of my Flesh, not caring to be governed by thy holy Word and Spirit: and therefore I have justly deserved all *shame* and *misery* in this life, and everlasting *condemnation in hell fire*, if thou shouldest but deal with me according to thy *justice* and my desert. Wherefore, O heavenly *Father*, I beseech thee, for thy *Son Jesus Christ* his sake, and for the merits of that bitter death and bloody Passion, which *I* believe that he hath suffered for *me*, that thou wouldest par-

don and forgive me all my *sins*, and deliver me from the *shame* and *vengeance*, which is due to me for them. And send thy holy *Spirit* into my *heart*, which may assure me that thou art my *Father*, and that I am thy *child*, and that thou lovest me with an unchangeable love; and let the same thy *good Spirit* lead me in thy *truth*, and *crucifie* in me more and more all worldly and carnal *lusts*, that my sins may more and more *die* in me; and that I may serve thee in *uprightness* and *righteousness* and holiness this day, and all the dayes of my life; that when this mortal life is ended, I may (through thy mercy in *Christ*) be made a partaker in everlasting *glory* in thy heavenly Kingdom. And here *O Lord*, from the bottome of my heart, I thank thee for all thy blessings which thou hast bestowed upon my soul and body: for *electing* me in thy love, *redeeming* me by thy *Son*, *sanctifying* me by thy *Spirit*, and *preserving* me from my *youth*, until this *present* day and hour by thy most gracious *providence*.

I thank thee more especially, for that thou hast defended me this night from all perils & dangers, and hast brought me safe to the beginning of this day. And now (good Lord) I beseech thee keep me this day from all evil that may hurt me, and from falling into any gross sin that should offend thee. Set thy fear before mine eyes, and let thy Spirit so rule my heart, that all that I shall think, do, or speak, this day

may

may tend to thy glory, the good of others, and the peace of mine own conſcience; And to this end I commend my *ſelf*, and all my wayes and actions, together with all that do belong unto me, unto thy gracious *direction* and *protection*, praying thee to keep both them and me from all *evil*: and to give a bleſſing to all our honeſt labours and endeavours. Defend thy whole Church from the tyranny of the World, and of Antichriſt; preſerve our gracious King from all conſpiracies and treaſons: grant him a long and proſperous reign over us. Bleſs our gracious Queen *Mary*, Prince *Charles*, the Ladie *Mary*, the Ladie *Elizabeth*, and her Princely Iſſue, endue them with thy grace, and defend them from all evill. Bleſs all our Miniſters and Magiſtrates, with thoſe graces and gifts which thou knoweſt neceſſary for their places. Be favourable to all that fear thee, and tremble at thy Judgements: comfort all thoſe that are ſick and comfortleſs; Lord, keep me in a continual readineſs by faith and repentance for my laſt end, that whether I live or die, I may be found thine own, to thine eternal *glory*, and mine everlaſting *ſalvation*, through Jeſus Chriſt my only Saviour; In whoſe bleſſed Name I beg theſe mercies at thy hands, and give unto thee thy praiſe and glory, in that prayer, which he hath ſanctified with his own lips, ſaying, *Our Father*, &c.

Further Meditations to stir us up to Prayer in the Morning.

THink not any *business* of *haste* (though never so great) a sufficient excuse to omit *Prayer* in the Morning, but meditate,

1. That the *greater* thy business is, by so much the more need hast thou to pray for *Gods good speed* and *blessing* thereon; seeing it is certain that *nothing can prosper without his blessing.*

2. That many a man when he thought himself *surest*, hath been *soonest* crossed, so maist thou.

Quem dies vidit veniem superbum. Hunc dividit fugiens jacentem. Sen. nescis quid vesper serus vehat. Var.

3. That many a man hath gone out of his door, and never come in again. Many a man who rose well and lively in the morning, hath been seen a dead man ere night. So may it befal thee: and if thou be so careful (before thou goest abroad) to drink, to fence thy body from ill *aires*, how much more careful shouldest thou be to pray to preserve thy soul from evil temptations.

4. That the time spent in Prayer, never hindreth, but *furthereth* and *prospereth* a mans journey and business.

5. That in going abroad into the *world*, thou goest into a *forrest* full of unknown dangers: where thou shalt meet many *bryars* to tear thy good *name*, many *snares* to trap thy *life*, and many *Hunters* to devour thy *soul*. It is a field of pleasant *grass*, but full of poisonous *serpents*. Adventure not therefore to go naked amongst

these

these *briars*, till thou hast prayed *Christ* to cloath thee with his righteousness; not to pass through these *snares* and *ambushments*, till thou hast prayed for Gods *providence* to be thy guide; nor to walk *bare-foot* through this snake field; till having thy *feet shod with the preparation of the Gospel of peace*, thou hast prayed to have still the *brazen serpent* in the *eyes* of thy *faith*, that so if thou comest not home *holier*, thou maist be sure not to return worser, then when thou wentest out of door.

Therefore though thy haste be never so much, or thy business never so great, yet go not about it, nor out of thy doors, till thou hast at least used this or the like short Prayer.

A brief Prayer for the Morning.

O Merciful Father; for Jesus Christ his sake, I beseech thee, forgive me all my known and secret sins; which in thought, word, or deed, I have committed against thy Divine Majesty, and deliver me from all these judgements which are due unto me for them; and *sanctifie* my heart with thy *holy Spirit*, that I may henceforth lead a more godly and religious life. And here (O Lord) I praise thy holy name, for that thou hast refreshed me this night with moderate sleep and rest; I beseech thee likewise defend me this day from all perils and dangers of body and soul. And to this end I commend my self and all my actions unto thy blessed pro-

protection and government; beseeching thee, that whether I live or die, I may live and die to thy glory, & the salvation of my poor soul, which thou hast bought with thy precious blood. Bless me therefore O Lord, in my *going* out, and *coming* in. And grant that whatsoever I shall *think*, *speak*, or *take in hand* this day, may tend to the *glory* of thy Name, the good of others, and the *comfort* of mine own conscience, when I shall come to make before thee my last accounts. Grant this, O heavenly Father, for Jesus Christ thy Sons sake: In whose blessed Name I give thee thy *glory*, and beg at thy hands all other graces, which thou seest to be necessary for me this day and ever, in that Prayer which Christ himself hath taught me saying: *Our Father which art*, &c.

Meditations, directing how a Christian how he may walk all the day with God, like Enoch.

HAving thus begun, keep *all the day after* as diligent a *watch* as thou canst, over all thy *thoughts*, *words*, and *actions*, which thou mayest easily do by craving the assistance of Gods *Holy Spirit*, and observing these few rules:

Rom. 8. 26. Phil. 2 5. Pro. 27. 2.

First, for thy Thoughts.

BE a careful to suppress every sin in the first motion. Dash b *Babylons* children, (whilest they are young) against the stones. Tread (betimes) the *Cockatrice* Egge,

a Eph. 4. 27.
b Mat. 5. 29.

Egge, leſt it break out into a *Serpent*. Let ſin be to thy heart a ſtranger, not a home-dweller. Take heed of falling oft in the ſame ſin; leſt the *cuſtom of ſinning* * *take away the conſcience of ſin*, and then ſhalt thou wax ſo *impudently wicked*, that thou wilt neither *fear God*, nor *reverence men*.

* Qui conſcientiæ curam abjiciunt, nec homines reverentur nec Deum.

2. Suffer not thy mind to feed it ſelf upon any imagination which is either *impoſſible* for thee to do, or *unprofitable*, if it be done, but rather think of the worlds *vanity*, to contemn it; of *death*, to expect it; of *judgement* to avoid it; of *Hell*, to eſcape it; and of *Heaven* to deſire it.

3. Deſire not to fulfill thy mind in all things; but learn to deny thy ſelf *thoſe* deſires (though never ſo pleaſing to thy nature) which being attained, will draw either *ſcandal* on thy *Religion*, or *hatred* to thy *Perſon*. Conſider in every thing the *end*, before thou attempt the *action*.

Prov. 6. 14. Zach. 1. 13.

4. Labour daily more and more to ſee thine own *miſery* through unbelief, *ſelf-love*, and *wilful breaches of Gods law*; and the *neceſſity* of Gods mercy through the merits of *Chriſts Paſſion* to be ſuch; that if thou wert demanded, *What is the vileſt creature upon earth?* thy Conſcience may anſwer; *mine own ſelf, by reaſon of my great ſins*; and that if on the other ſide thou wert asked, *What thou eſteemeſt to be the moſt precious thing in the World?* thy heart may anſwer, *One drop of Chriſts blood to waſh away my ſins*. And as thou tendereſt the ſalvation of thy ſoul, live not in

in any *wilful filthiness*. For true *faith* and the *purpose of sinning* can never stand together.

5. Approve thy self to be a true servant of Christ, not onely in thy *general* calling, as in the frequent use of the *Word* and *Sacraments*, but also in thy *particular*, in making conscience to eschew every known sin, and to obey God in every one of his Commandments; like *Iosiah* who *turned to God with all his heart according to the Law of Moses*; and *Zachary* and *Elizabeth*, *who walked in all the Commandments of God without reproof*. But if at any time through frailty thou slippest into any sin, lie not in it, but speedily rise out of it by unfeigned repentance; praying for pardon till thy conscience be pacified, thy hatred of sin encreased, and thy purpose of amendment confirmed.

2 Kings 23. 25.

Luke 1. 6.

6. Beware of affecting *popularity* by adulation; the end never proves good. And though attained by *due desert*, yet manage it wisely, lest it prove more dangerous than contempt. For States desire but to keep down whom they *contemn* for their unworthiness; but to cut off whom they envy for their greatness. He therefore is truly prudent who (considering the premises) neither * *affecteth*, nor *neglecteth* popularity. But in any wise take heed of harbouring a * *discontented minde*, for it may work thee more *woe* then thou art aware of. It is a *special mercy*, in the multitude of so *many blessings*, as thou dost enjoy,

* *Socrates* in forum egressus, quam multis ego inquit non egeo.

* Non est ergo pauper qui caret, sed qui eget. Dimidium plus toto. *Hesiod.*

to

to have some *crosses*, God gives thee *many blessings*, lest through want (being his child) thou shouldest *despair*: And he sends thee some crosses, lest by too *much* prosperity (playing the fool) thou shouldest presume. Many who have mounted to great *dignities*, would have contented themselves with *meaner*, had they known their great *dangers*; affect therefore competency rather than *eminency*. And in all *thy will* have ever an eye to Gods *will*, lest thy *self-action* turn to thy own *destruction*. Happy the man, who in his short life is least known to the World, so that he doth truly know God and himself: whatsoever *crosse* therefore thou hast to *discontent* thee, remember that it is *lesse* then thy *sins* have *deserved*. Count therefore *Christ* thy chiefest *joy*; and sin thy greatest grief: esteem no want to the want of *Grace*; nor any loss, to the losse of *Gods favour*; and then the discontentment for *outward meanes* shall the less perplex thine *inward* mind. And as oft as Satan shall offer any motion of discontentment to thy minde, remember Saint *Pauls* admonition, *We brought nothing into the world, and it is certain that we can carry nothing out, And having food and raiment, let us be therewith content, but they that will be rich fall into tentation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction, and perdition*; Pray therefore with wise *Agur*, *O Lord give me neither poverty nor riches, feed me with food*

Feriunt summo fulmina montes. *Dor.* Tangunt magnos tristia fata deos. *Ovid.* Sequi notus, nimis omnibus, ignotus moritur sibi. *Sen.*

1 Tim. 6. 7, 8, 9. Insaniæ damnandi sunt qui tam multa tam anxie congerant, quum sit tam paucis opus Vives. Prov. 30. 8, 9. Vivitur exiguo melius. *Claud.*

food convenient for me, least I be too full and deny thee, and say, Who is the Lord? or least I be poor, and steal, and take the Name of my God in vain.

7. Bestow no more thought upon *worldly things* then thou needs must, for the discharge of thy *peace*, and the maintenance of thy *estate*; but still let thy care be greater for * *heavenly* then *earthly* things: and be more grieved for a *dishonour* done to God, then for an *injury* offered to thy self; but if any private injury be offered unto thee, bear it as a Christian, with *patience*. Never was an innocent man wronged, but if he patiently bore his cross, he *overcame* in the end. But thy good name in the mean while is wounded; bear that also with *Patience*. For he that at the last day will give thy *body* a resurrection, will as sure in his good time, grant a resurrection to thy *good name*. If *impatiently* thou frettest and vexest at thy wrongs, the *hurt* which thou dost *thy self* is more then that which thine enemy can do unto thee. Neither canst thou more *rejoyce* him; then to hear that it throughly vexeth thee. But if thou canst shew patience on *earth*, God will shew himself just from *Heaven*. Pray for him; for, if thou be a good *man* thy self, thou canst not but rejoyce if thou shouldst see thy worst *enemy* to become *a good man too*. But if he still continueth in his *malice*, and *increaseth* in his *mischief*, give thou thy self unto prayer, committing thy *self*, and commending thy cause unto the *righteous*

1 Tim. 6. 8, 9. Gen. 28. 20.

* Col. 3. 1, 2. Phil. 3. 20. Jos. 7. 9. Psal. 131. 21, &c.

Nobile vincendi genus est patientia. Vincit qui patitur. Si vis vincere disce pati. Optima injuriæ ultio est oblivio, efficit enim ut animam levet, nec magis lædit quam si facta non esset.

nius Judge of heaven & earth, saying, with *Jeremy*; *O Lord of Hosts, that judgest righteously, and tryest the reines and the heart: vengeance is thine, and unto thee have I opened my cause*, in the mean while wait (with *David*) *on the Lord, be of good courage, and he shall comfort thine heart.* Jer. 11.29.

8. The more others *commend* thee for an excellent act, be thou the more *humble* in thine *own thoughts*. Affect not the vain praises of men; the blessed Virgin was troubled, when she was truly praised of an *Angel*. They shall be praised of *Angels in heaven*, who have eschewed the praises of men on earth; neither needest thou praise thy self; deal but uprightly, *others* will do that for thee. Be not thou *curious* to know other mens doings, but rather be careful that no man knew any *ill dealing by thee*. Ne verbis quod scis ostentes, sed rebus te ostende scire. Psa.49.18.

9. Esteem no sin *little*, for the curse of God is due to the least, and the least would have damned thee, had not the Son of God *died* for thee. Bewail therefore the *misery* of thine own estate: and as occasion is ministred, *a mourn* for the *iniquity* of the time, Pray to God to *amend* it, and be not thou one of them that make it worse. a Ezr.9.4. Psal.89.9. Mar.3.5.

10. Lastly, Think often of the *b shortness* of thy life, and certainty of *death*, and wish rather *a good life*, than a long. For as one day of *Mans life* is to be preferred before the *longest* age of a *Stag* or *Raven*, so one day spent *religiously*, is to be higher valued, b Heu fugiunt fœno non romorante dies. Non quam diu sed quambene.

valued, then a mans ‖ whole life that is consumed in profaneneſs.

Caſt over therefore once every day the number of thy dayes by ſubſtracting thoſe that are paſt (as being vaniſhed like yeſternights dream) contracting them that are to come (ſince the one half muſt be ſlept out, the reſt made uncomfortable by the troubles of the World, thine own ſickneſs, and the death of friends:) counting *a* onely the preſent day thine; which ſpend as if thou wert to ſpend no more.

‖ Fuit nos vixit. Sen. Non refert quanta ſit vitæ diuturnitas, ſed qualis ſit adminiſtratio. Vives Tota vita dies unus, ne mirum ſit homines non exſatiare jiſdem toties redeuntibus.

a Non poteſt preſentem diem recte vivere qui ſe non eum quaſi ultimum victurum eſſe cogitat.

b Mark 12. 36. Prov. 17. 21. & 10. 19. Dixiſſe ſæpe pœnituit taciſſe vero nunquam.

c Neſcit vox miſſe reverti. Quam periculoſum illud lingua quo vadis. Noſcit pœnitenda loqui qui preferenda prius ſuo tradidit examino. Caſſiod. l. 10. Ep. 4.

Secondly for thy Words.

1. REmember that thou muſt anſwer for every *b idle word*; that in *multiloquy* the wiſeſt man ſhall over-ſhoot himſelf. And therefore all tedious and idle talk, whereof ſeldome ariſeth comfort, many times repentance: eſpecially beware of raſh anſwers, when the tongue out-runs the mind. The word was thine whileſt thou keptſt it in: it is *c* anothers as ſoon as it is out. O the ſhame, when a mans own tongue ſhall be produced a witneſs, to the confuſion of his own face!

Let then thy words be few, but adviſed: fore-think whether that which thou art to ſpeak be fit to be ſpoken: affirm no more than what thou knoweſt to be true; and be rather ſilent, than to ſpeak to an ill, or to no purpoſe.

2. Let thy heart and tongue ever go together

gether in honesty and truth, hate || dissembling and lying in *another*, detest it in thy self, or God will detest thee for it, for *he hateth a lyar and his Father the Devil alike.* And if once thou be discovered to make no *conscience* of lying, no man will believe thee when thou speakest a truth: but if thou lovest truth, more credit will be given to thy *word* than to a lyars Oath. Great is the possession which *Satan* hath in those, who are so accustomed to lying, that they will lie, yea though they get nothing by it themselves, nor are not compelled unto it by others. Let not thine anger remain, when thou seest the cause removed: and ever distinguish 'twixt him that offendeth of infirmity (or against his will) and him who offendeth maliciously, and of set purpose; let the one have pity, the other justice.

3. Keep thy speech as clean from all *obscurity*, as thou wouldst thy meat from poyson; and let thy talk be * *gracious*, that he that hears thee may grow better by thee; and be ever more earnest when thou * speakest of Religion, then when thou speakest of worldly matters.

If thou perceivest that thou hast erred, *persevere* not in thine error; rejoyce to find the truth and magnifie it. Study therefore three things especially; to *understand well*, to *say well*, and to *do well*.

And when thou meetest with *Gods children*, be sure to make some holy advantage * by them; learn of them all the good that thou

|| 1 Pet. 2. 1. Psal. 3. 2. Si mendacem te norint nemo tibi credit, etiam affirmes verissima, Arist. Odi tanquam amaturus. Prov. 6. 3. Acts 3. 17. 1 Tim. 1. 13. Psal. 59. 3. 5. Psal. 102. 7.

*Eph. 4. 29. Psal. 1. 2. Prov. 31. 26. Pii est alios reddere pios. *Psal. 129. 3.

* Psal. 69. 2. Si verum audis silentio protinus revereare, illique tanquam divinæ rei assurgito.

thou canst; and communicate with them all the good things that thou knowest. The more good thou teachest others, the more will God still *a* minister unto thee. For the *gifts of men*, by much using, do *perish* and *decrease*: so the *Gifts of God*, by much using, do the more *grow and encrease*; like the *b widdows* pitcher of oyl, which the more is poured to fill other vessels, the more it was still repleniſh'd in it self.

a Mat. 4. 24, 25.

b 2 King 4 2.

4. Beware that you believe not all that is told you, and that you tell not *c* all that you hear, for if you do, you shall not long enjoy true Friends, nor ever want great troubles. Therefore in accusations, be first assured of the truth, then censure. And as thou tendereſt the reputation of an honest heart, never let malice in hatred, make thee to reveal that which love in friendship, bound thee a long time to conceal. But for fear of such after-claps, observe two things:

c Eccl. 3. 7. Luk. 2 19. Arcanum tibi creditum fide, illius custodi quam depositam pecuniam

First, Though thou hast many acquaintance; yet make not any thy familiar friend but he that truly *d* fears God: such a one thou never needest to fear. For though you should in some particulars fall out, yet Christian love, the main ground of your friendship, will never fall away, & the fear of God will never suffer him to do thee any villany. Secondly, do nothing in the sight of a civil friend, for which thou canst not be safe, unless it be concealed: nor any thing for which (if *just* cause be offered) thou needest fear him, if he prove thine

d Vera amicitia tantummodo est inter bonos. Mali nec inter se amici sunt, nec cum bonis. Civilem amicum sic habeas remittes posse inimicum fieri.

thine *unjust* enemy. If thou hast done any thing amiss, ask God forgiveness, and perswade thy self, rather than thy friend to keep thine own counsel. For be assured, that what friendship soever is grounded upon any other *cause* than true Religion, if ever that cause fail, the friendship falleth off: and the rather, because that as God breeds among men, peace, truth, and amity, that we should live to doe one another good, so the Devil daily soweth falshood, discord, and enmity, to cause (if he can) dearest friends to devour one another.

Quod taceri vis, prius ipse tace. Bellum non est hominum sed (quod verbum sonat) bellua-rum, & cum vitiis non hominibus gerendum. Eph 5.4. Psal.15.3.

5. Make not a jest of another mans infirmity: remember thine own, abhor the frothy wit of a filthy nature, whose brains having once conceived an old scoff, his mind travails (as a woman with child) till he be delivered of it. Yea, he had rather lose his best friend, than his worst jest. But if thou be disposed to be merry, have a special care of three things.

Irrideri pium nefas impium immane, hominem inhumanum. Nemo videtur sibi tam vili, ut irrideri mereatur. Phil.4 4.

First, That thy mirth be not against *Religion*.

Secondly, That it be not against *Charity*.

Thirdly, That it be not against *Chastity*: and then be as merry as thou canst, onely in the Lord.

6. Rejoyce not at the fall of thine enemy, for thou knowest not what shall be the manner of thine own end. But be more *glad to see the *worst mans amendments*,

* Valentinianus imp. Cum supplicio mortis aliquis afficiendus esset, aiebat revocare. Crudeli animi est alienis malis gaudere, & non misereri commonem naturam.

then

Rom.5.8. 10. Eph.2.4.

then his *punishment*. Hate no man, for fear lest *Christ* love him, who will not take it well that thou should'st hate *whom he loved*. *Christ loved* thee when thou wast his enemy by the merits therefore of his blood he requesteth thee, for his sake, to love thy enemy. Deny him (being a Christian) if thou darest. He asketh but forgiveness for forgiveness. The forgiveness of an hundred *pence*, for the forgiveness of *ten thousand Talents*. The sixty hundred thousand Crowns, for ten Crowns. Petty forgiveness of man, for infinite forgiveness of Almighty God. Though thou thinkest thine enemies unworthy to be forgiven, yet Christ is worthy to be obeyed.

Mat.18.24, 25.

Psa.119. Nec mendacii utilitas est diuturna, nec veritatis damnum diu nocet.

7. When the glory of God, or good of thy neighbour doth require it, speak the truth, and fear not the face of man. The frown of a Prince may sometimes be the favour of God. Neither shall flattery still hold in credit, nor truth alway continue in disgrace.

Reprehensio semper vel meliores vel cautiores nos reddit. Si reprehendi fersægre reprehenda ne feceris.

8. Ever think him a true friend, who tells thee secretly and plainly of thy faults. He that seeth thee offend, and tells thee not of thy fault, either flatters thee for favour, or dares not displease thee for fear. Miserable is his case, who when he needs, hath none to admonish him. Reprehension, be it just, be it unjust; come it from the mouth of a friend, or of a foe; it never not doth a wise man harm. For if it be true, thou hast a warning to amend; if it be false, thou hast a caveat what to avoid. So every way it

Lev.19.22.

it makes a wise man better or warier. But if thou canst not endure to be reprehended, do then nothing worthy of reprehension.

9. Speak not of God but with fear and reverence, and as in his sight and hearing. For seeing we are not worthy to use his holy name in our mouths, much less ought we to abuse it vainly in our talk. But ordinarily to use it in vain, rash, or false oaths, is an undoubted sign of a soul that never truly feared God. Pray therefore with *David*, when thou art to speak of any matter that may move passion: *Set a watch, O Lord, before my mouth, and keep the door of my lips.*

10. Lastly, In *a praising* be discreet; in *b saluting*, courteous; in *c admonishing*, friendly; in *d forgiving*, merciful; *e promising*, faithful, and bountiful in *f recompensing* good service, making not the rewards of *vertue* the gifts of *favour*.

Qui facile in seriis jurat, injuriis jurabit, qui in jocis & in mandacio. Vives.

Psal. 141. 3.

a 1 Pet. 5.

b Rom. 12. Affabilitas & comitas sunt nullis impendii amicitias tamen magnas conglutinent exhibita, dissolvunt præterniss.

d 1 Thes. 3. 9. Lev. 19. 17.

e Psal. 15. 4.

f Deut. 15. Psal. 119. 101. 1 Cor. 7. 5. 1 Sam. 30. 1.

Thirdly for thy Actions.

1. DO no evil though thou mightest; for God will not suffer the least sin (without bitter repentance) to escape unpunished. Leave not undone any good that thou canst. But do nothing without a calling, nor any thing in thy calling till thou hast first taken *counsel at Gods word*, of the *lawfulness thereof*, and prayed for his blessings upon thy endeavour; and then do it in the name of God with cheerfulnesse of heart, committing the success unto

unto him, in whose power it is to blesse with his grace, whatsoever businesse is intended to his glory.

1 Cor. 7 5. Imminet semper occasiones suas diabolus, Greg.

2. When thou art tempted to do any evil work, remember that Satan is where his businesse is. Let not the child of God be the instrument of so base a slave, hate the *work*, if thou abhorrest the *Author*. Ask thy *conscience* these two questions; *Would I have another do this unto me? What shall I answer Christ in the day of my accounts, if contrary to my knowledge and conscience, I shall do this wickednesse, and sin against him?* And remember with *Joseph*, that though no man seeth, yet God seeth all. Fly therefore (with *Joseph*) from all sins, as well those that are secret in the sight of God, as those which are manifest in the eyes of men. For God, as he is just, without speedy repentance, will bring thy secret sins, as he did *David's*, *to the open light, before all Israel, and before the Sun.* Be therefore as much afraid of secret sins, as open shame. And so avoid all in *general*, as that thou dost not allow to thy self any one particular, or darling sin, which the corruption of thy nature could best agree withall: For the crafty Devil can hold a mans soul as *fast by one*, as by *many sins:* and faster by that one which doth please thee, then by all those which begin to be abominable unto thee. And as thou desirest to avoid a sin, so be careful to shun the * occasion.

Mat 7.12. Luk. 16.2. 2 Cor. 5.10. Gen. 39.9. 11, &c.

2 Sam. 12.12. Le. 8. 17 & 11, 2. Prov 5.8. & 6.27.

* Omnis peccandi occasio vitanda est, nam qui amat periculum, peribit in illo. Eccles. 3.

3. In effecting good actions which are within

within the compass of thy calling, distrust not Gods providence, though thou see the means, either wanting or weak. And if means do offer themselves, be sure that they be lawful: and having gotten lawful means, take heed that thou relye not more upon them, than upon God himself. Labour, in a lawful Calling, is Gods ordinary means, by which he blesseth his Children with outward things. Pray therefore for Gods blessing upon his own means. In earthly businesse, bear an heavenly mind: do thou thy best endeavour, and commit the whole successe to the *fore-ordained wisdome* of Almighty God. Never think to thrive by those means which God hath accursed. That will not in the end prove gain, which is gotten with the loss of thy soul. In all therefore both *actions* and *means* endeavour with *Paul* to have *alway a clean conscience towards God and towards men.*

Judges 7,7, Mat,16,26, Acts 24,16,

Look to your selves, what conscience ye have; For Conscience shall damn, and conscience shall save.

4. Love all good things for Gods sake: but God for his own sake. Whilest thou holdest God thy friend, thou needest not fear who is thine enemy: for either God will make thine enemy to become thy friend, or will bridle him that he cannot hurt thee. No man is overthrown by his enemy, unlesse that first his sin have prevailed over him, and God hath left him to himself; He that would therefore be safe

Psal 118,6,7 Rom,8,14, Prov.16,7, Gen,32,3. &c, Gen,31,7, 29,42, Exod, 31,25, Numb,14, 42,43,&c,

from the fear of his enemies, and live still in the favour of his God; let him redeem the folly of the time past with serious repentance, look to the time present with religious diligence, and take heed of the time to come with careful providence.

5. Give every man the honour due to his place, but honour a man more for his goodnesse, than for his greatnesse. And of whomsoever thou hast received a benefit, unto him (as God shall inable thee) remember to be thankful. Acknowledg it lovingly unto men, and pray for him heartily unto God, and count every blessing received from God as a *pledge* of his eternal love, and a *spur* to a *godly life*.

Psal. 11. 12, 13,

6. Be not proud for any external worldly goods, nor for any internal spiritual *gifts*. *Not for external goods*, because, that as they came *lately*, so they will *shortly* be gone again; their losse therefore is the lesse to be grieved at. *Not for any internal gifts*, for as God gave them, so he will likewise take them away, if (forgetting the giver) thou shalt abuse his gifts, to puff up thine heart with a pride of thine owne worth, and contemn others, for whose good Almighty God bestowed those gifts upon thee. Hast thou any one vertue that moves thee to be self conceited? thou hast twenty vices that may better vilifie thee in thine own eyes.

Tu recte vives, si curas esse quod vides. Hier. Ep. ad Quin.

Be the same in the sight of God, who beholds thy *heart*, that thou *seemest* to be in the *eyes of men* that see thy face. Content not

not thy self with *an outward good name*, when thy conscience shall inwardly tell thee it is undeserved, and therefore none of thine. *A deserved good name* for any thing, but for godliness, lasts little, and is less worth. In all the Holy Scriptures I never read of any Hypocrites repentance; and no wonder, for whereas after *sin conversion* is left as a means to cure all other sinners; what means remains to *recover* him, who hath converted *conversion* it self unto sin? Wo therefore unto the soul that is not, and yet still seemeth religious.

Non juvat bonum nomen, reclamante conscientia.

7. Mark the fearful ends of notorious evil men, to abhor their wicked actions; mark the life of the godly, that thou mayest imitate it; and his blessed *end*, that it may comfort thee. *Obey* thy betters, *observe* the wise, *accompany* the honest, and love the religious. And seeing the corrupt nature of man is prone to *hypocrisie*, beware that thou use not the exercise of Religion, as matters of course and custome, without care and conscience, to grow more holy and devout thereby. Observe therefore how by the continual use of good means, thou feelest thy special corruptions weakned, and thy sanctification more and more encreased; and make no more shew of holiness outwardly to the world, than thou hast in the sight of God inwardly in thine heart.

Numb. 23.10. Psalm 37.35, 36,37.

1 Cor. 1 28. Isa. 58 56. Mat. 25. 27, 28. Psalm 51.6.

Endeavour to rule those who live under thine authority, rather by love than by fear: for to rule by *a* love is easie and

a Ama & impera. Blando via valet imperium. Ansel.

safe; but tyranny, is ever accompanied with care and *a* terrour. Oppression will force the oppressed to take any advantage to shake off the yoke that they are not able to bear; neither will Gods Justice suffer the sway that is grounded on tyranny, long to continue. Remember that though by *b* humane ordinance they serve thee; yet by a more peculiar right they are *c* Gods Servants. Yea, now being *Christians, not as thy Servants, but above Servants, Brethren, beloved in the Lord.* Rule therefore over Christians (being a Christian) in love and mercy like Christ thy Master.

a Qui terret plus ille timet; sors illa tyranno convenit. Claud. de instit. prin.

b 1 Pet. 2. 13. *c* Lev. 25. 55. Phil 1. 6. 1 Cor 9. 6.

9. Remember that in all actions none makes a Magistrate more like God, whose Vice gerent he is, than in doing justice *justly*. For the due execution whereof,

First, Have an open ear to the just complaints of unjust dealings.

Secondly, So lend one ear to the accuser as that thou keep the other for the accused: for he that decreeth for either part, before both be heard, the decree may be just, but himself is unjust.

Thirdly, In hearing both parts, incline not to the right hand for affection, or the left for hatred: as to believe arguments of perswasion for a friend, before arguments concluding for a foe.

Fourthly, Deny not justice, which is *Regia mensura*, to the meanest Subject; but let the cause of the poor and needy come

Sic Pericles quoties chlamydem induret, apud se dicere consuevit, attende Pericles, quod gestaturus & imperium in liberos Athenienses. Pla. in Apoph.

Quanto magis ut quoties authoritatem exercitur. s es, apud teipsum dicere debebes, Memento homo, quod imperium geris in liberatos Christianos.

Qui statuit aliquid, parte inaudita altera, æquum licet statuit, haud æquus fuit, Sen in Med.

come in equall ballance with the rich and mighty. If thou perceiveſt on the one ſide in a cauſe, *the high hills of cunning advantage, powerful combination, and violent proſecution*: and on the other ſide, *the low valleys of poverty, ſimplicity*, and *deſolation*: prepare thy way (as God doth) to Judgement by * *raiſing vallies*, and *taking down hils*, equalling inequallity: that ſo thou mayeſt lay the foundation of thy ſentence upon an even ground. In matters of right and wrong, 'twixt party and party, let thy conſcience be careful, rather *Jus* b *diſcere*, to pronounce the Law that is made, *Secundum allegata & probata*, rather than *jus dare*, to make a Law of thine own, upon the authority of *ſic volo, ſic jubeo*, fearing that fearful malediction: *Curſed be he that removeth his neighbours Land-mark.* In tryals of life and death, let Judges, like *Elohim*, *in juſtice remember mercy*, and ſo caſt the ſevere eye of juſtice upon the *fact*, as that they look with the pitiful eye of Mercy upon the *Malefactor*, wreſting the favour of the *Law* to the favour of *life*, where *Grace* promiſeth amendment; but if *juſtice* requireth that c *one* rather than *unity* muſt periſh, and that a rotten member muſt be d cut off, to ſave the whole body from putrifying; *fiat juſtitia*. But whileſt thou art pronouncing the ſentence of judgement on another, remember, that thine *own* judgement hangs over thy head. In all cauſes therefore judge aright, for thou ſhalt be ſure to finde

Judicious Sir Fr. Bacons Eſſays of Judicature.

* Luke 3. 4, 5. Iſaiah 40. 5.

b 2 Chro. 15. 10.

c Melius pereat unus, quam ut pereat unitas.

d Enſe reſcindendum, ne pars ſincera trahatur.

a righteous judge, before whom thou muſt ſhortly appear to be judged thy ſelf: at what time thou mayeſt leave to thy *friend* this for thine *Epitaph*,

Nuper eram Iudex, jam Iudicis ante tribunal
Subſidens pavco: Iudicor ipſe modo.

Many (I know not upon what grounds) ſeem to be much grieved with the *Laws* of the Land: but wiſer Men may anſwer them with the Apoſtle, *Nos ſcimus bonam eſſe* 1. Tim. 1. 8. *Legem, modò Judex eâ legitimè utatur, We know that the Law is good, if a man uſe it lawfully.* And he ſhall be unto me a righteous judge, whoſe heart, neither corruption of bribes, fear of Foes, nor favour of Friends can withdraw from the conſcionable practice of theſe precepts. And to that rare and venerable judge, I ſay with *Iehoſhaphat*: 2. Chr. 19. 11. *Be of good courage, and do Juſtice, and the Lord will be with the good.*

10. Laſtly, make not an occupation of any recreation. The longeſt uſe of pleaſure is but ſhort; but the Pains of pleaſure abuſed are eternal: like therefore lawful recreation, ſo far forth, as it makes thee fitter in body and mind, to do more chearfully the ſervice of God, and the duties of thy calling. Thy work is great, thy time is but ſhort: And *he who will recompence every Man according to his works, ſtandeth at the door.* Think how much work is behind, how ſlow thou haſt wrought in the time which is paſt; and what a reckoning thou ſhould'ſt make, if thy Maſter ſhould call thee this day to thine accounts.

Prov. 24. 17. Phil. 5. 8. Vita brevis opuſque multum, operarſi pigri, & urget Paterfamilias. Rabbi Apotheg. Apoc. 22. 12. James 3. 9.

Be

Be therefore careful henceforth to make the most advantage of thy short time that remains, as a man would of an *old Lease*, that were near expiring, and when thou dispossest to *recreate* thy self, remember how small a time is allotted for thy life; and that therefore much of that is not to be consumed *in idleness, sports, playes and toyish vanities*, seeing the *whole* is but a *short while*, though it be all spent in doing the best good thou canst: for man was not created for *sports, playes*, and *recreations*: but *zealously* to serve God in *Religion*, and *Conscionably* to serve his neighbour in his *vocation*; and by both to ascertain himself of eternal Salvation. Esteem therefore thy loss of * *time* one of the greatest losses, redeem it carefully, to spend it wisely, that when the time cometh, that thou maist be no longer a *Steward* on Earth, thy Master may welcome thee, with an *Euge bone serve*, and give thee a better in heaven; where thou shalt joyfully enjoy thy Masters joys for evermore.

* Nihil est illud tempus quam vita, quam unusquisq; tantum se amare profiretur; quum rei nullius magis sit prodigus quam temporis. Eph. 5. 16. Luke 16. 2. Mat. 25. 24.

Meditations for the Evening.

At Evening when thou prepareſt thy ſelf to take thy reſt, meditate on theſe few points.

1. THat seeing thy dayes are numbred, there is one more of thy number spent, and thou art now the neerer to thy end by a day.

Psal. 90. 16. John 14. 5. Vive memor quam sis brevis ævi. Hor.

2. Sit down a while before thou goest to bed, and consider with thy

self what memorable thing thou hast seen, heard, or read that day more than thou sawest, heardest, or knewest before, and make thy best use of them, but especially call to minde what sin thou hast committed that day against God or Man, and what good thou hast omitted: and humble thy self for both. If thou findest thou hast done any goodness, acknowledge it to be Gods grace, and give him the glory, and count that day * lost wherein thou hast not done some good.

* Hunc perdidi diem. Tit. vesp. Apoph. Nullus sine linea dies.

3. If by frailty or strong tentation, thou shalt perceive that thou hast committed any grievous sin or fault; presume not to sleep, till thou have upon thy knees, made a particular reconciliation with God in Christ for the same: both by confessing the fault, and by fervent praying for the pardon of the same. Thus making the score even with Christ every night, thou shalt have the less to account for, when thou art to make thy final reckoning before his Majesty in the Judgement day.

Eph. 4. 26.

4. If thou have fain out with any in the day, let not the *Sun go down in thy anger* that night. If thy Conscience tells thee that thou hast wronged him, acknowledge thine offence, and * intreat him to forgive thee. If he have wronged thee, offer him reconciliation, and if he will not be reconciled, yet do thou from thy heart forgive him, *Matthew* 5. *Verse* 23, But in any case presume not to be thine own

* Non turpe est veniam precari turpe est Deum aut hominem habere inimicum.

own avenger. For in so doing thou doest God a double *injury*: First, in offering to take the *sword of Justice* out of his hand, as though he were not *just*: having reserved the *execution* of *vengeance* to himself. Secondly, in *usurping authority* over his servant, without referring the cause to his hearing, and censure, being his, and thy Master. Besides, thou art too partial to be a revenger. For if thou be to execute revenge on thy self, thou wilt do it too lightly, if on thy enemy, too heavily. It belongeth therefore to God to revenge; to thee to forgive.

Mihi vindicta dicit Dominus. Rom. 12, 19. Non est tibi jus in servum alienum, imo in conservum tuum.

And in testimony that thou hast freely forgiven him, pray unto God for the forgiveness of his fault, and the amendment of his life: and the next time that occasion is offered, (and it lies in *thy power*) do him good, and *rejoyce* in doing it: for he that doeth good to his *Enemies*, shewes himself the child of God, and his reward is with God his *Father*.

Cui semel ignoveris, cura ut ille sentiat bona fide, id est, actum; & si qua in re illum juvare potes, experiatur te amicum, vives Mo. 5, 34.

5. Use not *sleep* as a *mean* to satiate the soggy *listlerness* of thy *flesh*: but as a *medicine* to refresh thy tyred senses and members: *sufficient* sleep quickeneth the *mind*, and reviveth the *body*: but *immoderate* sleep *dulleth* the one, and *fatneth* the other.

In vita tempus quod somno impenditur, non est vita, vita enim vigilia est.

6. Remember that *many* go to bed and never rise again, till they be *wakened* and *raised* up by the fearful sound of the *last trumpet*. But he that *sleepeth* and *waketh* with *Prayer*, sleepeth and awakeneth with *Christ*. If therefore thou desirest to

sleep securely, and safely; yield up thy self into the hands of God, whileſt thou art waking: and ſo go to bed with a reverence of *Gods Majeſty*, and conſideration of thine own *miſery*, which thou mayeſt imprint in thy heart in ſome meaſure, by theſe and the like meditations.

Read a Chapter in the ſame order as was preſcribed in the morning, and when thou haſt done, kneel down on both thy knees at thy bed ſide, or ſome other convenient place in thy chamber, and lifting up thy *heart*, thine *eyes* and *hands*, to thy Heavenly *Father*, in the name and mediation of his *Holy Son Ieſus*, pray unto him, if thou haſt the gift of Prayer.

1. *Confeſſing* thy ſins, eſpecially thoſe which thou haſt committed that day.

2. *Craving* moſt earneſtly (for Chriſt his ſake) *pardon and forgiveneſs* for them.

3. Requeſting the aſſiſtance of *his Holy Spirit*, for amendment of life.

4. In *giving thanks* for benefits received, eſpecially for thy preſervation that day.

5. Praying for reſt and *protection* that night.

6. Remembring the ſtate of the *Church*, the *King*, and the *Royal Poſterity*, our Miniſters, and Magiſtrates, and our Brethren viſited or perſecuted.

7. Laſtly, commending thy *ſelf* and all *thine* to his gracious cuſtody.

And which thou mayſt do in theſe or the like words.

A Prayer for the Morning.

OMost gracious God and loving Father, *who art about my bed, and knowest my down-lying, and mine uprising, and art neer unto all that call upon thee, in truth and sincerity*, I wretched sinner do beseech thee, to look upon me with the eyes of thy mercy, and not to behold me as I am in my self: For then thou shalt see but an unclean and defiled creature, *conceived in sin, and living in iniquity; so that I am ashamed to lift up mine eyes to Heaven, knowing how grievously I have sinned against Heaven, and before thee*: For O *Lord*, I have transgressed *all thy Commandements and righteous Laws*, not onely through negligence and infirmity, but oftentimes through *wilfull presumption*, contrary to my *knowledge*; yea contrary to the motions of thy *Holy Spirit* reclaiming me from them, so that I have wounded my Conscience, and grieved thy *Holy Spirit*, by whom thou hast *sealed me to the day of Redemption*. Thou hast consecrated my Soul and Body, to be the *Temples* of the *Holy Ghost*; I wretched sinner have defiled both, with all manner of pollution and uncleanness. My *eyes* in taking pleasure to *behold vanity*, mine *ears* in hearing *impure and unchaste* speeches, my *tongue* in leasing and *evill* speakings, my *hands* are so full of impurity, that I am ashamed to lift them up unto thee, and my *feet* have carried me after mine

Psal. 139. 23. Psal. 145. 18.

Psal. 51. 5. Hebr. 29. 6 Luke 15. 18

Daniel 9. 11.

Eph. 4. 30.

Ps. 119, 37. Psal. 6. 5. Isai. 6. 5.

own

Rom. 3. 15, 16.

own waies: my *understanding* and *reasoning*, which are so quick in all earthly matters, are only *blind*, and *stupid*, when I come to meditate or discourse of spiritual and heavenly things; my memory, which should be the treasury of all goodness, is not so apt to remember any thing, as those things which are *vile* and *vain*: Yea,

Gen. 6. 5.

Lord, by woful experience I find, that naturally, *all the imaginations of the thoughts of*

Psal. 40. 12.

mine heart are onely evill continually. And these my sins *are more in number than the hairs which grow upon mine head*, and they have grown over me like a loathsome leprosie, *that from the crown of my head to the*

Isai. 1. 6.

sole of my foot, there remains no part which they have not infected; they make me

2 Sam. 6. 22.

seem *vile in mine own eyes*, how much more

2 John 3. 20.

abominable must I then appear in thy sight? and the *custome* of sinning hath almost taken away the conscience of sin, and pulled upon me such *dulness* of sense, and hardness of heart, that thy judgements denounced against my sins, by the faithful *Preachers* of thy Word, do not terrifie me to return unto thee unfeigned Repentance for them. And if thou *Lord* shouldest but deal with me, according to thy *justice*, and my desert, I should utterly be confounded and condemned. But seeing that of thine infinite *mercy*, thou hast spared me so long and still *waitest* for my Repentance; I humbly beseech thee for the bitter *death* and bloody *passion* sake, which *Jesus Christ* hath suffered

ed for me, that thou wouldest pardon and forgive unto me all my sins and offences, and open unto me that *ever-streaming Fountain* of the *blood* of *Christ*, which thou hast promised to open under the *New Testament*, to the penitent of the house of *David*; that all my *sins* and uncleanness may be so bathed in his *blood*, buried in his *death*, and hid in his *wounds*, that they may never be more seen to shame me in this life, or to condemn me before thy Judgement seat in the world which is to come. And forasmuch, O Lord, as thou knowest, that *it is not in man to turn his own heart, unlesse thou dost first give him grace to convert*; and seeing that it is as easie with thee to *make* me righteous and holy, as to bid mee to be such: O my God, give me grace to *do what thou commandest, and then command what thou wilt*, and thou shalt finde me willing to doe thy blessed will. And to this end give unto me thine *holy Spirit*, which thou hast promised to give (to the worlds end) unto all thine Elect people. And let the same *thy holy Spirit purge* my heart, *heal* my corruption, *sanctifie* my nature, and *consecrate* my soul and body, that they may become the *Temples of the holy Ghost*, to serve thee in *righteousness and holiness all the dayes of my life*; that when by the direction and assistance of thy *holy Spirit*) I shall *finish* my *course* in this short and transitory life, I may cheerfully leave this world, and resign my *Soul into thy Fatherly hands*, in assured confidence of enjoying

Zech. 13, 1.

Ier. 20. 23.

Da Domine quod jubes, et jube quod vis, Aug.

Matth. 28. 20. John 16. 13.

1 Cor. 3. 16, 17. Luke 1. 74. Acts 13. 35. 2 Tim. 2. 7.

Psal. 31. 5.

joying everlasting life with thee in thine heavenly Kingdom, which thou hast prepared for thine Elect Saints who love the *Lord Iesus*, and *expect* his appearing.

Mat. 25. 36. 2. Tim. 4. 8.

In the mean while, O Father, I beseech thee, let thy *holy Spirit* work in me such a serious repentance, as that I may with tears lament my sins past, with *grief* of heart be humbled for my sins present, and with all my *endeavour* resist the like filthy sins in time to come. And let the same thy *holy Spirit* likewise keep me in the *unity* of thy *Church*, lead me in the *truth* of thy *Word*, and preserve me that I never swerve from the same to *Popery*, nor any other error or false worship. And let thy Spirit open mine eyes more and more, to see *the wondrous things of thy Law*, and *open my lips*, that my mouth may daily defend thy truth, and set forth thy praise. Increase in me those good gifts which of thy *mercy* thou hast already bestowed upon me, and give unto me a *penitent* spirit, a *chaste* heart, a *contented* minde, *pure* affections, *wise* behaviour, and all other graces which thou seest to be necessary for me to govern my *heart* in thy fear, and to guide all my life in thy favor, that whether I *live* or *die*, I may *live* and *die* unto thee, who art my God and my Redeemer.

Psal. 118. 18. Psal. 51. 15. Psal. 19. 14.

And here (O Lord) according as I am bound, I tender unto thee from the *Altar* of my humblest heart all possible thanks, for all those blessings and benefits which so graciously and plentifully thou hast bestowed

ſtowed upon my ſoul and body, for this life, and for that which is to come: namely, for my *Election*, *Creation*, *Redemption*, *Vocation*, *Juſtification*, *Sanctification*, and *Preſervation*, from my childhood, untill this preſent day and hour: and for the firm hope which thou haſt given me of my *Glorification*. Likewiſe for my *health*, *wealth*, *food*, *rayment*, and *proſperity*, and more eſpecially, for that thou haſt defended me this day now paſt, from all perils and dangers, both of body and ſoul, furniſhing me with all *neceſſary* good things that I ſtand in need of. And as thou haſt *ordained the day for man to travel in, and the night for him to take his reſt*: So, I beſeech thee, Sanctifie unto me this nights *reſt* and ſleep, that I may enjoy the ſame as thy ſweet bleſſing and benefit; That ſo this *dull* and wearied body of mine, being refreſhed with moderate ſleep and reſt, I may be the better inabled to walk before thee, doing all ſuch *good works* as thou haſt appointed, when it ſhall pleaſe thee by thy *divine* power to waken me the next morning. And whileſt I ſleep, do thou O Lord, *who art the keeper of Iſrael, that neither ſlumbreſt nor ſleepeſt*, watch over me in thy holy providence, to protect me from all dangers, ſo that neither the *evil angels of Satan*, nor any *wicked* enemy, may have any power to do me any harm, or evil. And to this end give a charge unto thy holy *Angels*, that they (at thine appointment) *may pitch their tents* round about me

Pſal. 121. 4.

Apo. 12. 7.

me, for my defence and safety: as thou hast promised that they should do *about them that fear thy Name.* And knowing that thy Name is a *strong Tower of defence unto all those that trust therein;* I here recommend my *self* (and *all* that do belong unto me) unto thy holy protection and custody. If it be thy blessed will to call for me in my sleep, O Lord, for *Christ* his sake have mercy upon me, and receive my soul into thy heavenly Kingdom. And if it be thy blessed pleasure to add more *dayes* unto my life, O Lord, add more *amendment* unto my *dayes*, and wean my mind from the love of the *world*, and worldly *vanities:* and cause me more and more to settle my conversation on *heaven and heavenly things*, *and perfect daily in me that good work which thou hast begun, to the glory of thy name* and the salvation of my sinful soul,

Prov. 18. 10.

O Lord, I beseech thee likewise, save and defend from all evil and danger thy whole *Church*, our *King Charles*, *Queen Mary*, the Noble and Hopeful *Prince Charles*, with the rest of the Royal Progeny, the Religious Lady *Elizabeth*, the Kings onely Sister, and her princely Issue; keep them all in the sincerity of thy Truth; and prosper them in all grace and happiness. Bless the *Nobility*, *Ministers*, and *Magistrates* of these Churches and Kingdoms, each of them with those graces which are expedient for their place and calling. And be thou O Lord, a comfort and consolation to all thy people *whom* thou hast thought meet

meet to visit with any kind of *sickness, cross, or calamity.* Hasten, O Father, the coming of our Lord *Jesus Christ*: make me ever mindful of my last end, and of the *reckoning* that *I* am to make unto thee therein: and in the mean while, carefully so to *follow Christ in the regeneration during the life*, as that with Christ I may have a portion in the *resurrection of the just*, when this mortal life is ended. These graces, and all other blessings, which thou O Father, knowest to be requisite and necessary for me, I humbly beg and crave at thy hands, in the *name* and *mediation of Jesus Christ* thy Son, and in that form of prayer, which he himself hath taught me to say; *Our Father which art in Heaven, &c.*

Apo. 6. 10. and 12, 20.

Mat. 19, 21.

Luke 14. 14.

Another short Evening Prayer.

O Eternal God, and heavenly Father, if I were not taught and assured by the promises of thy Gospel, and the examples of *Peter*, *Mary Magdalen*, the *Publican*, the *Prodigal Child*, and many other penitent sinners, that thou art so *full of compassion*, and so ready to forgive the greatest sinners, who are *heavyest laden* with sin, at what time *soever* they return unto thee, with penitent hearts *lamenting* their sins, and imploring thy grace; I should *despair* of my own sins, and be utterly discouraged from presuming to come into thy presence: considering the hardness of my heart

Luke 23. 61, Luke 7. 47. Luke 18. 14. Luke 15. 2. Psal. 133, 80. Mat. 11, 30. Ezek 18. 21, 22, &c.

heart, the *unruliness* of my affections, and the *uncleanness* of my conversation, by *means* whereof I have transgressed *all thy Laws*, and deserved thy *curse*, which might cause my *Body* to be *smitten* with some *fearful disease*, my *Soul* to langish with the *death* of *sin*, my good name to be traduced with scandulous reproaches, and make mine *Estate* lyable to all manner of crosses and casualties. And I confesse Lord, that thy *mercy* is the cause that I have not been long *ago confounded*. But, O my God, as thy mercy onely stayed thy judgement from falling upon me hitherto, so *I* humbly beseech thee, in the *bowels* of thy mercy in *Jesus Christ* (*in whom thou art well pleased*) that thou wilt not deal with me *according to my desert*, but that thou wouldest *freely* and fully remit unto me all my sins and transgressions, and that thou wouldest *wash* them clean from me with the vertue of that most *precious blood*, which thy Son *Jesus Christ* hath *shed* for me; for he alone is the *Physician*, and his *blood onely* is the *medicine* that can heal my *sickness*; and he is the *true* brazen *serpent* that can cure that poison wherewith the *fiery serpents* of my *sins* have stung and poisoned my sick and wounded Soul. And give me, I beseech thee, thine *holy Spirit*, which may assure me of mine *Adoption*, and that may confirm my *Faith*, increase my *Repentance*, enlighten my *understanding*, purifie my *heart*, rectifie my *will*, and *affections*, and so *sanctifie me throughout*,

Psal. 114. 7. Deut. 27. 26.

Gal. 3. 10. James 3. 24. Mal. 3. 6. Col. 3. 12. Mat. 3. 17. Psalm. 25. 7. Psalm. 28. 4. Hos. 14. 2. Isa. 1. 16, 18.

Mat. 9. 12. 1 John 1. 17. John 3. 14.

Gal. 4. 7.

1 Thes. 5. 23.

out, that my whole body, soul, and spirit, may be kept unblameable, until the glorious coming of my Lord Jesus Christ. And now O Lord, I give thee hearty thanks, and praise, for that thou hast this *day* preserved me from all harmes and perils, notwithstanding all my sins and ill deserts. And I beseech thee likewise defend me this night from the *roaring Lion, which night and day seeketh to devour me.* Watch thou, O Lord, over me this night, to keep me from his *tentations* and *tyranny:* and let thy mercy shield me from his unappeasable rage and malice. And to this end, *I commend* my self into thy hands and protection, beseeching thee, O my Lord and God, not to suffer *Satan*, nor any of his evil *members*, to have power to do unto me any hurt or violence *this night.* And grant, good Lord, that whether I *sleep* or *wake*, *live* or *die*, I may *sleep*, *wake*, *live*, and *die* unto thee, and to the glory of thy *name*, and the salvation of my *soul.* Lord, bless and defend all thy chosen people every where. Grant our King a long and happy Reign over us. Bless our gracious *Queen Mary*, with their Princely Progeny, the *Lady Elizabeth*, the Kings onely Sister, and her Princely issue, together with all our Magistrates and Ministers: comfort them who are in misery, need, or sickness. Good Lord, give me grace to be one of those *wise Virgins* which may have my *heart* prepared like a *Lamp* furnished with the *Oyl of Faith*, and *light of good works*, to meet the Lord *Jesus*

1 Pet 5.8.

Psalm 13.5.

Mat.25.1.

Iesus the sweet *Bridegroom* of my *soul*, at his second and sudden *coming* in glory. Grant this good Father, for Christ Jesus sake, my onely Saviour and Mediator, in whose blessed Name, and in whose own words, I call upon thee, as he hath taught me, *Our Father which, &c.*

Afterwards say,

Thy grace O Lord Jesus Christ, thy love, O heavenly Father, thy comfort and consolation, O holy and blessed Spirit, be with me, and dwell in my heart, this night and evermore. Amen.

Then rising in an holy reverence meditate as thou art putting off thy clothes:

Things to be meditated upon as thou art putting off thy cloathes.

Nudus in hunc mundum veni, nudus quoque abibo. Luke 16. 2. Matth. 22. 42.

1. THat the day is coming when thou must be as barely *unstript* of *all* that thou hast in the *World*, as thou art now of thy cloathes: thou hast therefore here but the use of all things, as a *Steward* for a time, and that upon *accounts*. Whilest therefore thou art trusted with this *stewardship*, be *wise* and faithful.

Iob 17. 13. Ut somnus mortis, sic lectus imago sepulchri. Mat 12. 40. 1 Thes. 4. 14.

2. When thou seest thy *bed*, let it put thee in minde of thy *grave*, which is now the *bed* of *Christ*; for *Christ* by (laying his holy *body* to rest three dayes, and three nights in the *grave*) hath *sanctified* and (as it were) *warmed* it for the bodies of his Saints to rest and sleep in, till the Morning

ing of the resurrection: so that now unto the *faithful*, death is but a sweet *sleep*; and the *grave* but Christs *bed*, where their bodies *rest* and *sleep* in *peace*, until the joyfull *morning* of the *resurrection* day shall *dawn* unto them. Isa. 57. 1. Isa. 26. 19.

Let therefore thy bed-clothes represent unto thee the mould of the earth, that shall cover thee: thy *sheets*, thy *winding-sheet*; thy *sleep*, thy *death*, thy *wakeing*, thy *resurrection*. And being laid down in thy bed, when thou perceivest sleep to approach, say, *I will lay me down and sleep in peace, for thou Lord only makest me dwell in safety*, Psal. 4. 8.

Thus religiously *opening* every Morning thy heart, and *shutting* it up again every Evening, with the *Word of God*, *and Prayer*, as it were with a *lock* and *key*, and so *beginning* the day with Gods Worship, *continuing* it in his fear, and *ending* it in his favour, thou shalt be sure to find the *blessing* of *God* upon all thy dayes labours and good endeavours; and at night thou mayest *assure* thy self that thou shalt sleep *safely*, and *sweetly* in the *armes* of thy heavenly fathers *providence*.

Thus far of the Piety *which every Christian in* private *ought to practice every day. Now followeth that which he* (*being a* housholder) *must practise* publickly *with his Family*.

Meditations

Meditations for Houſhold Piety.

1. IF thou be called to the government of a Family, thou muſt not hold it ſufficient to ſerve God, and live uprightly in thine own perſon, unleſs thou cauſe all under thy *charge* to do the ſame with thee. For the performance of this duty, God was ſo well pleaſed with *Abraham*, that he would not hide from him his counſel. For (ſaith God) *I know him, that he will command his Sonnes and his houſhold after him, that they keep the way of the Lord, to do righteouſneſs and Iudgment, that the Lord may bring upon Abraham that he hath ſpoken unto him.* And *Abraham* had 318 men ſervants, which were thus *born*, and *catechiſed* in his houſe. With whoſe help he reſcued alſo his Nephew *Lot* from the captivity of his enemies. And religiouſly valiant *Ioſhua* proteſteth before all the people, that if they *all* would fall away from the true worſhip of God, yet that *he and his houſe would ſerve the Lord.* And God himſelf gives a ſpecial charge to all Houſholders that they do inſtruct their Family in his *Word*, and train them up in his fear and ſervice. *Theſe words which I command thee this day, ſhall be in thy heart, and thou ſhalt teach them continually unto thy Children, and ſhall talk of them when thou tarrieſt in thine houſe, and as thou walkeſt by the way, and when thou lieſt down, and when thou riſeſt up, &c. Thou ſhalt fear the Lord thy God and ſerve him.*

Gen. 18. 17, 19.

Gen. 14. 4.

Joſh. 24. 15.

Deut. 6. 7.

Pſal. 102. 6.

David

David according to *this* Law, had so ordered his Family, *that no deceitful person should dwell in his house; but such as would serve God and walk in his way:* & religious *Hester* had taught her *maids* to serve God in *fasting* and *Prayer*. And (the more to farther thy Family in the *zeal* of religion) settle ever thy chiefest affection on those whom thou shalt perceive to be best addicted to true *Religion*. This also will turn to their own advantage in a double respect. First, God will the rather bless and prosper the *labour* and handy-*works* of such *godly* servants. For *Laban* perceived, *that God blessed him for Jacobs sake*: And *Potiphar* saw, that the Lord *made all that Joseph did to prosper in his hand*; yea, when innocent *Joseph* was cast in prison, *his keeper saw that whatsoever he did the Lord made him to prosper*: And therefore the keeper committed all the charge of the Prisoners into *Josephs* hand. Secondly, the *trulier* a man doth serve *God*, the *faithfuller* he will *serve* thee.

Heft. 4. 16.

Gen. 30. 27.
Gen. 39. 3.
Gen. 39. 22, 23.

2. If every *housholder* were thus careful, according to his *duty* to bring up his Children and Family in the *service* and *fear of God* in his *own* house, then the house of *God* should be better filled, and the *Lords Table* more frequented every *Sabbath day*; and the Pastors *publike* preaching and labour would take *more* effect than it doth. The *streets* of Towns and Cities would not abound with so many drunkards, swearers, whoremongers, and profane scorners of true *Piety* and *Religion*: *West-*

minster

minſter Hall would not be ſo full of contentions, wrangling ſutes, and unchriſtian debates: and the *Priſons* would not be every *Seſſions* ſo full of Theeves, Robbers, Traitors, and Murtherers. But (alas) moſt houſholders make no other uſe of their *Servants*, than they do of their *beaſts*. Whilſt they may have their bodies to do *their* ſervice, they care not if their *Souls* ſerve the *Devil*. Yet the common complaint is, that faithful and *good* ſervants are ſcarce to be found. True, but the reaſon is, becauſe there are ſo many *profane* and *irreligious* Maſters: For, the example and inſtruction of a *Godly* and *Religious* Maſter, will make a good and faithful ſervant, as may witneſs the examples of *Abraham*, *Joſhua*, *David*, *Cornelius*, &c. who had good ſervants, becauſe they were religious Maſters; ſuch as were careful to make their ſervants *Gods* ſervants.

It is the *chief* labour and care of moſt men, to *raiſe*, and to advance their *houſe*; yet let them *riſe up early and lie down late, and eat the bread of carefulneſſe*, all will be but in vain; for, *except the Lord build the houſe*, that is, raiſe up a family, *they labour in vain*. For God hath ſealed this *an irrevocable decree, that he will pour his wrath upon the Families that call not upon his name*: yea, *God will take the wicked, and pluck him out of his Tabernacles, and root him out of the Land, &c.* Yea, when his *iniquities are full*, he will make *the Land to ſpue out every Canaanite*. *Religion* then, and the *Ser-*

Pſal. 127. 1, 2. Jer. 10. 25. Iſa 52. 5.

Gen 15. 16.

Lev. 18. 25.

vice

vice of God in a Family, is the *best* building, and *surest* entailing of house and land, to a *man* and his *posterity*: for the *righteous man shall inherit the land, and dwell therein for ever.* Psal. 37. 29.

As therefore thou desirest to have the *blessing* of God upon thy *self* and upon thy *family*, either before or after thine own private devotions, call every morning all thy *family* to some convenient *room*, and first, either read thy self unto them a Chapter in the Word of God, or cause it to be read distinctly by some other. If leasure serve thou mayest * *admonish* them of some remarkable notes; and then kneeling down with them in reverent sort, as is before described, pray with them in this manner.

* Origen would have the words expounded in Christian houses Hom 9. in Lev. Augustine saith that what the Preacher is in the Pulpit, the same the householder is in the house.

Morning Prayer for a Family.

O Lord our God and heavenly *Father*, who art the only Creator and Governour of Heaven and Earth, and all things therein contained, we confess that we are *unworthy* to appear in thy sight and presence, considering our manifold sins, which we have committed against Heaven and before thee: And how that we have been born in sin, and doe daily break thy holy Laws and commandements, contrary to our knowledge and consciences: albeit that we know that thou art our Creator, who hast *made* us; our redeemer, who hast *bought* us with the *blood* of thine only begotten Son: and our Comforter,

who bestowest upon us all the good and holy *graces*, which we enjoy in our souls and bodies. And if thou shouldest but deal with us, as our wickedness, and unthankfulnesse have deserved, what other thing might we (O Lord) expect from thee but *shame*, and *confusion* in this life, and in the world to come, *wrath*, and everlasting *condemnation*? Yet O Lord, in the *obedience* of thy Commandement, and in the confidence which we have in thy unspeakable and endless mercy in thy Son, our Saviour *Iesus Christ*; we thy poor servant appealing from thy Throne of *Iustice* (where we are justly lost and condemned) to thy Throne of *Grace*, (where mercy *reigneth* to pardon *abounding* sin) do from the bottome of our hearts most humbly beseech thee, to remit and forgive unto us all our offences and misdeeds: that, by the vertue of the precious blood of Iesus Christ, thy innocent *Lamb* (which he so abundantly shed *to take away the sins of the World*) all our sins both *original* and *actual*, may be so cleansed and washed from us, that they may never be laid to our charge, nor ever have power to rise up in judgement against us. And we beseech thee, good *Father*, for *Christ* his death and passion sake, that thou wilt not suffer to fall upon us that fearfull curse and vengeance, which thy law hath *threatned*, and our sins have justly deserved. And for as much, O Lord, as we are taught by thy word, that *Idolaters*, *Adulterers*, *Covetous*

tous men, Contentious persons, Drunkards, Gluttons, and such like inordinate livers, *shall not inherit the Kingdome of God*: pour the grace of thy *Holy Spirit* into our hearts, whereby we may be *enlightned* to see the filthinesse of our sins, to abhor them: and may be more and more *stirred up* to live in *newnesse* of life, and love of thy *Majesty*: so that we may daily encrease in the obedience of thy *Word*, and in a conscionable care of keeping thy *Commandements*.

And now, O Lord, we render unto thee most hearty thanks, for that thou hast elected, created, redeemed, called, justified and sanctified us in good measure in *this life*, and given us an assured hope that thou wilt glorifie us in thy heavenly Kingdome, when this mortal life is ended. Likewise we thank thee for our life, health, wealth, liberty, prosperity, and peace: especially, O Lord, for the continuance of thy holy *Gospel* among us, and for sparing us so long, and granting us so gracious a time of *repentance*. Also we praise thee, for all other thy mercies bestowed upon us, more especially, for preserving us this night past from all dangers that might have befaln our souls or bodies. And seeing thou hast now brought us safe to the beginning of this day, we beseech thee *protect and direct* us in the same. Bless and defend us in our *going out* and *comming in*, this day and ever more. Shield us O Lord, from the temptations of the Devil,

and grant us the custody of thy holy *Angels*, to defend and direct us in all our *wayes*.

And to this end we recommend our selves, and all those that belong unto us, and are abroad from us, into thy *hands* and Almighty *tuition*; Lord, defend them from all *evil*, prosper them in all graces, and fill them vvith thy goodnesse. Preserve us likevvise this day from falling into any *grosse* sin, especially those whereunto our *natures* are most prone. *Set a watch before the door of our lips*, that we offend not thy *Majesty* by any rash or false oaths, or by any lewd or lying speeches: give unto us *patient minds*, *pure and chast hearts*, and all other graces of thy Spirit, which thou knovvest to be needful for us, that vve may be the better enabled to serve thee in holinesse, and righteousnesse. And seeing that all *mens* labour without thy blessing is in vain, bless every one of us in our several places and callings, *direct thou the work of our hands upon us*, *even prosper thou our handy work*; (for except thou *guide* us with thy *grace*, our endeavours can have no good *successe*.) And provide for us all things, which thou O Father knovvest to be needful for every one of us, in our souls and bodies, this day. And grant that vve may so passe through the *pilgrimage* of this short life, that our hearts being not *setled* upon any transitory things, which we meet with in the way, our souls may every day be more and more *ravished* with

with the love of our *home*, and thine everlasting *Kingdome*.

Defend likewise, O Lord, thy universal Church, and every particular member thereof; especially vve beseech thee to continue the peace and prosperity of these Churches and kingdoms wherein we live: Preserve, and defend from all evils and dangers our Gracious King *Charles*, Queen *Mary*, our hopeful Prince *Charles*, vvith the rest of the Royal Progeny, the Religious Lady *Elizabeth*, the Kings only Sister, and her princely issue. Multiply their dayes in bliss and felicity: and afterwards crown them with everlasting joy and glory. Blesse all our Ministers, and Magistrates, with all graces needfull for their places, and govern thou them that they may govern us *in peace and godlinesse*: and of thy mercy, O Lord, comfort all our brethren that are distressed, sick, or any way comfortlesse, especially those who are afflicted either with an evil conscience, because they have sinned against thy *Word*, *or for a good* conscience, because they will not sin against thy truth. Make the *first* to know that not one drop of the bloud of *Christ* was a drop of *vengeance*, but all drops of *grace*, powerful to procure pardon upon repentance, for the greatest sins of the chiefest sinner in the vvorld. And for the other, let not, O Lord, thy long sufferance either too much discourage them, or too much encourage their enemies: but grant them *patience* in suffering, and a

gracious and speedy deliverance, which may stand best with thy glory, and their comfort. Give every one of us grace to be alwaies mindful of his last end, and to be prepared with faith and repentance, as with a *wedding garment*, against the time that thou shalt call for us out of this sinful world. And that in the mean while we may so in all things, and above all things, seek thy *Glory*, that when this mortal life is ended, we may then be made partakers of *immortality*, and life eternal, in thy most blessed and glorious *Kingdome*.

These and all other graces which thou, O Father, seest to be necessary for us and for the whole Church, we humbly beg and crave at thy hands, concluding thus our imperfect prayers, in that absolute form of prayer which Christ himself hath taught us, saying:

Our Father which art in heaven, &c.

After prayers, let every one of thy Household (taking in the fear of God such breakfast, or refreshing as is fit) depart; the children *to School*, the servants *to their work*, every one *to his office*, the Master and mistresse *of the Family to their calling, or to some* honest *exercises for recreation, as they think fit.*

The Practice of Piety at meals, and the manner of feeding.

BEfore Dinner and Supper, when the Table is covered, ponder with thy self upon these *Meditations*, to work a deeper

deeper impression in thy heart, of Gods *fatherly providence* and goodnesse towards thee.

Meditations before Dinner and Supper.

1. MEditate that *hunger* is like the sicknesse called a *wolf*, which if thou dost not feed will devour thee, and eat thee up: and that meat and drink are but as *Physick*, or meanes which God hath ordained, to relieve and cure this *naturall infirmity* and necessity of man. Use therefore to eat, and to drink, rather to sustain and refresh the *weakness* of nature, then to satisfie the sensuality and delight of the flesh. Eat therefore to live, but live not to eat. A Scavinger whose living is to empty, is to be prefer'd before him that liveth but to fill Privies. There is no service so * *base*, as for a man to be a slave to his belly; the Apostle termeth such, *Belly Gods*, Phil. 3. 19. therefore we may boldly term them as the Scriptures do their Idols † *Gullulim* Dungy gods, *Hab.* 2.18.19. 2 *King.* 17.12. And as no action (Gods ordinance excepted) makes a man more to resemble a *beast*, than eating and drinking; so the abuse of eating and drinking to *surfeting*, *drunkennesse* and *spewing*, makes a man more *vile* than a *beast*.

Hoc me docuisti ut quemadmodum medicamenta sumpturus accedam Aug. l. to Conf. Major sum & ad majora genitus, quam ut mancipium sim mei corporis Senec.

* Of Gal. l. which signifieth mans dung, as Ezec. 4. 12, 18.

2. Meditate on the *omnipotency* of God, who made all these creatures of *nothing*; of his *wisdome*, who feedeth so many so infinite *creatures* through the universall world, maintaining all their lives, which

Heb. 12. 31. Psal. 145.15,16

Mat. 5. 14. 45, &c. Act. 14. 17.

he hath given them, which surpasseth the wisdome of all the Angels in heaven, and of his *clemency and goodnesse*, in feeding also his *very enemies*.

3. Meditate, how many sorts of Creatures, as *beasts*, *fish*, and *fowle* have left their lives, to become food to nourish thee: and how *Gods providence* from remote places hath brought all those *portions* together on thy table for thy nourishment, and how by those dead creatures he maintains thee in *health* and *life*.

4. Meditate, that seeing thou hast so many *pledges of Gods* Fatherly *bounty*, *goodnesse*, and mercy towards thee, as there *are dishes* of meat upon thy Table; O suffer not in such a place, so *Gracious a God* to be abused by scurrility, ribaldry, or swearing: or thy fellow brother, by disgraceful *back-biting*, *taunting*, or *slandering*.

Hanc ob causam Gentiles mensas sacra & festa nominabant. Vives *a* Saint *Austin* had written over his table; Quisquis amat dictis absentem rodere amicum hinc mensam vetitam noverit esse sibi Possid. de vir. Ang.

5. Meditate, how that thy Master *Iesus Christ* did never eat any food, but first he blessed the Creatures, and gave thanks to his heavenly Father for the same. And after his last Supper, we read that *he sung a Psalm*. For this was the Commandement of God. *When thou hast eaten* and *filled thy self*, *thou shalt blesse the Lord thy God*, &c. This was the practice of the *Prophets*: For, *the people would not eat at their feast till* Samuel *came to blesse their meat*. And saith *Ioel* to Gods people: *You shall eat and be satisfied*, *and praise the name of the Lord your God*. This also

Luke 9. 16. Mat. 14. 12. and 15. 36. Mark 6. 41. and 8. 6. Luke 24. Iohn 5. 11. Mat. 25. 3. Deut. 8. 10. 1 Sam. 9. 13. Joel 2. 26. Acts 27. 35.

vvas

vvas the practice of the *Apostles*. For Saint *Paul* in the ship gave *thanks before meat*, in the presence of all the people that vvere therein. Imitate thou therefore in so *holy* an action, so blessed a Master, and so many vvorthy presidents that have followed him, and gone before thee. It may be, because thou hast never used to give thanks at meals, therefore thou art novv ashamed to begin. Think it no shame to do vvhat *Christ* did; but be rather ashamed that thou hast so long neglected so *Christian* a dutie. And if *the Son of God* gave his Father such great thanks for a dinner of *Barley bread and broiled fish*; vvhat thanks should such a sinfull *man* as thou art, render unto God, for such variety of good, and dainty cheer? hovv many a true Christian would be glad to fill his belly vvith the morsells vvhich thou *refusest*; and doe lack that vvhich thou *leavest*? Hovv hardly doe others labour for that vvhich they eat, and thou hast thy food provided for thee, vvithout either *care* or *labour*? To conclude, If *Pagan Idolaters* at their Feasts vvere accustomed to *praise* their false *gods*: vvhat a shame is it for a *Christian*, (at his dinners and suppers,) not to praise the true God, in vvhom *we live, move, and have our being*.

Ioh. 9. & 11. 41

Dan. 5. 1, 4.

Acts 17. 28.

6. Meditate, that thy body vvhich thou dost novv so daintily feed must be (thou knovvest not hovv soon) meat for *worms*, *when thou shalt say to corruption, thou art my Father; and to the worme thou art my mother, and my sister.*

Iob 17. 4.

Pſal. 69. 22. Gen. 4. 17. 2 Tim. 3. 4. 5. Matth. 4. 4. Levit. 26. 26. Ezech. 4. 26. & 5. 26. 1 Sam. 9. 13. Matth. 14. 19. Luke 24. 30. 1 Cor. 10. 16. Rom. 14. 6. 1 Thes. 5. 18. Eccleſ. 10. 17. Luke 21. 34. Eccl. 31. 30. Neh. 5. 17. Amos 6. 6.

7. Meditate, how that many a *Mans table is made his ſnare*, ſo that through his intemperancy and unthankfulneſſe, the meat which ſhould nouriſh his body, *kils* him with a ſurfeit: inſomuch, that more are killed with this *ſnare* than with the ſword. And ſeeing that ſince the *curſe*, the uſe (as of all creatures, ſo likewiſe) of meat and drink is unto us unclean, till the ſame be *ſanctified* by the *Word* of God and *Prayer*: and that man liveth not by *bread onely*, but by the *Word of Gods Ordinance*, and his *bleſſing* which is called the *ſtaffe of bread*; ſit not therefore down to eat before you *pray*, and riſe not before you give God thanks. Feed to ſuffice *nature*, yet riſe with an *appetite*, and remember thy poor Chriſtian *brethren*, who ſuffer hunger, and want thoſe good things wherewith thou doſt abound.

1 Sam. 9. 13. Mat. 14. 19.

Theſe things, or ſome of them premeditated, (if there be not a Samuel *preſent*) lift up with all comely reverence *thy heart with thy hands and eyes, unto the great* Creator *and Feeder of all* Creatures, *and before Men pray unto him thus.*

Grace before Meat.

Pſalm 104. 27. Ioel 1. 20. Pſal. 147. 9. Ioh. 3. 3. 1 Tim. 4. 3.

O Moſt gracious God, and loving Father, who feedeſt *all creatures* living which depend upon thy Divine *providence*: we beſeech thee *ſanctifie* theſe creatures which thou haſt ordained for us; give them vertue to nouriſh our bodies in *life* and

and *health*, and give us grace to receive them *ſoberly* and *thankfully*, as from thy hands, that ſo in the *ſtrength* of theſe and other thy *bleſsings*, we may walk in the *uprightneſſe* of our hearts, before thy face this day, and all the dayes of our lives, through Jeſus Chriſt our Lord and onely Saviour, *Amen*.

Or thus.

MOſt gracious God, and mercifull Father, we beſeech thee *ſanctifie* theſe creatures for our uſe; make them *healthful* for our nouriſhment, and us thankfull for all thy bleſſings, through Chriſt our Lord and Saviour, *Amen*.

Another Grace before Meat.

OEternall God, *in whom we live, move, and have our being*, we beſeech thee to bleſſe unto thy ſervants theſe creatures, that in the ſtrength of them we may live to the ſetting forth of thy praiſe and glory: through Jeſus Chriſt our Lord and onely Saviour, *Amen*.

After every meal be careful of thy ſelf and family, as Job *was for himſelf and his children*, Job. 1. 4. *leſt that in the chearfulneſſe of eating and drinking, ſome ſpeech hath ſlipped out, which might be either offenſive to God, or injurious to man: and therefore with the like comely geſture and reverence give thanks unto God, and pray in this manner.*

Bleſſed

BLesſed be thy holy name, O Lord our God, for theſe thy good benefits, wherewith thou haſt ſo *plentifully* at this time *refreſhed* our bodies: O Lord vouchſafe likewiſe to feed our ſouls with the *ſpiritual food* of thy holy *Word* and *Spirit* unto life everlaſting. Lord defend & ſave thy whole Church, our gracious *King Charles*, *Queen Mary*, the noble and hopefull *Prince Charles*, and all the Royal Progeny; the religious Lady *Elizabeth*, the Kings only Siſter, and her Princely Iſſue: Forgive us our ſins and unthankfulneſſe, paſſe by our manifold infirmities, make us mindfull of our laſt end, and of the *reckoning* that we are to make to thee therein, & in the mean while grant unto us health, peace, and truth in Jeſus Chriſt our Lord and onely Saviour, *Amen*.

Or thus.

BLeſſed be thy holy name (O Lord) for thoſe thy good benefits wherewith thou haſt refreſhed us at this time. Lord forgive us all our ſins and frailties; ſave and defend thy whole Church, our *King*, and his royal *poſterity*, and grant us health, peace and truth in Chriſt our only Saviour, *Amen*.

Or thus.

WE give thee thanks, (O heavenly Father) for Feeding our bodies, ſo graciouſly with thy good creatures to this temporal life: beſeeching thee likewiſe to feed our ſouls with thy holy Word unto life everlaſting. Defend (O Lord) thine

thine Universal Church, the *King*, and Royal *Posterity*, and grant us continuance of thy grace and mercy, in Christ our only Saviour *Amen.*

The Practice of Piety at Evening.

At Evening, *when the time of repairing to rest approacheth, call together again all thy Family. Read a Chapter in the same manner that was prescribed in the Morning. Then (in holy imitation of our Lord, and his Disciples) sing a Psalm. But in singing of Psalms, either after Supper, or at any other time, observe these Rules.*

Rules to be observed in singing of Psalms.

1. BEware of singing Divine Psalms for an *ordinary recreation*, as do men of impure spirits, who sings holy *Psalms* intermingled with prophane *Ballads.*

They are *Gods Word*, take them not in thy mouth in vain.

2. Remember to sing *Davids* Psalms with *Davids* spirit.

3. Practice St. *Paul's* rule, *I will sing with the Spirit, but I will sing with the understanding also.* Mat. 12. 43. 1 Cor. 4. 1. 1 Cor. 11. 4. Ephes 5. 19. Col. 3. 16.

4. As you sing, uncover your head, and behave your selues in comely reverence, as in the sight of God, singing to God in Gods owvn vvords: but be sure that the *matter* make more melody in your *heart*

hearts, than the *Musick* in your eares: for the singing with a grace in our hearts, is that which the Lord is *delighted* withall, according to that old verse:

Non vox, sed votum; non musica cordula, sed cor;
Non clamans, sed amans psallit in aure Dei.
Tis not the voice, but vow;
Sound heart, not sounding string;
True zeal, not outward show,
That in Gods ear doth ring.

5. Thou mayest (if thou think good) sing all the *Psalms* over in order: for all are most divine and comfortable; but if thou wilt chuse some *special Psalms* as are more fit for some *times and purposes*, and such as by the oft usage, people may the *easier* commit to memory.

Then sing.

In the morning, *Psal.* 3. 5. 16. 22. 144.
In the evening, *Ps.* 4. 127. 141. For mercy after a sin committed, *Psal.* 51. 108.
In sickness, or heavinesse, *Psal.* 6. 13. 88. 90. 61. 137. 146.
When thou art recovered, *Psal.* 30. 32.
On the Sabbath day, *Psal.* 19. 92. 95.
In the time of joy, *Psal.* 80. 98. 107. 136. 145.
Before Sermon, *Psal.* 1. 12. 147. the first and fifth part of the 119.
After Sermon any Psalm which concerneth the chief argument of the Sermon. At the Communion, *Psalm* 22. 13. 103. 112. 116.

For

For ſpiritual-ſolace, *Pſal.* 15. 19. 25. 46, 47, 112. 116.

After wrong and diſgrace received, *Pſal.* 42. 60, 70. 140, 144.

After the Pſalm, all kneeling down in reverent manner (as is before deſcribed) let the Father of the Family (or the chiefeſt in his abſence) pray thus:

Evening prayer for a Family.

OEternall God and moſt gracious *Father*, we thine unworthy Servants, here aſſembled, do caſt down our ſelves at the *footſtool* of thy *grace*, acknowledging that we have inherited our *Fathers* corruption, and actually in thought, word, and deed, tranſgreſſed *all thy* holy Commandments, ſo that in us naturally, there dvvelleth nothing that is good: for our hearts are full of ſecret pride, anger, impatience, diſſembling, lying, luſt, vanity, prophaneſſe, diſtruſt, *too much* love of our ſelves and the world, *too little* love of thee and thy Kingdome, but empty and void of faith, love, patience, and every ſpirituall grace; If thou therefore ſhouldeſt but enter into judgement with us, and ſearch out our naturall corruption, and obſerve all the curſed fruits and effects that we have derived from thence, *Satan* might juſtly challenge us for his own, and vve could not expect any thing from thy Majeſty, but thy vvrath, and our condemnation, vvhich vve have long ago deſerved. But

Mat. 3. 17. But good Father, for *Jesus Christ* thy dear sons sake *in whom onely thou art well pleased*, and for the merits of that bitter death, and the bloudy passion which we believe that he hath suffered for us; have mercy upon us, pardon and forgive us all our sinnes, and free us from the shame and confusion which is due unto us for them, that they may never seize upon us to our confusion in this life, nor to our condemnation in the world which is to come. And forasmuch as thou hast created us to serve thee as all other creatures to serve us: so we beseech thee inspire thy holy *Spirit* into our hearts, that by his illumination and effectual working we may have the inward sight and feeling of our sins, and natural corruptions, and that we may not be blinded in them through *custome*, as the reprobates are, but that we may more and more loath them, and be heartily grieved for them, endeavouring by the use of all good means to overcome and get out of them.

Rom. 6. 6. Phil. 3. 10. O let us feel the power of *Christ*'s death killing sin in our mortall bodies: and the vertue of his resurrection, raising up our soules to newnesse of life. Convert our hearts, subdue our affections, regenerate our minds, and purifie our nature, and suffer us not to be drowned in the streams of those filthy vices, and sinfull pleasures of this time, wherewith thousands

Rom. 8. 39. Ephes. 4. 24. are carried headlong to eternall destruction: but daily frame us more and more to the likenesse of thy Son *Iesus Christ*, that in

in righteousnesse and true holinesse, we may so serve and glorifie thee, that living in thy *fear*, and dying in thy *favour*, we may in thine appointed time, attain to the blessed Resurrection of the just, unto eternall life. In the mean while, O Lord, increase our *Faith* in the sweet promises of the Gospel, and our Repentance from dead works, the assurance of our hope in the promises, our fear of thy name, the hatred of all our sinnes, and our love unto thy children, especially those whom we shall see to stand in need of our help and comfort: that so by the fruits of *Piety*, and a righteous life, we may be assured that thy holy Spirit doth dwell in us, and that we are thy children by *Grace* and *Adoption*. And grant us, good father, the continuance of health, peace, and maintenance, and all other outward things: so far forth, as thy Divine wisdom shall think meet and necessary for every one of us.

And here *O Lord*, according to our bounden duty, we confesse that thou hast been exceeding mercifull unto us in all things of this life: but infinitely more mercifull in the things of a better life: and therefore we do here from our very soules, render unto thee all humble and hearty thanks for all thy blessings and benefits bestowed upon our soules and bodies: acknowledging thee to be that *Father of lights, from whom we have received all those good and perfect gifts*: and unto thee alone for them, we ascribe to be due all glory, honour, and praise, James 1. 17.

Praiſe both now and ever more. But more eſpecially, we praiſe thy divine Majeſty, for that thou haſt defended us *this day* from all perils and dangers: ſo that none of thoſe judgements (which our ſins have deſerved) have fallen upon any of us. Good Lord, forgive us the ſins which this day we have committed againſt thy Divine Majeſty, & our brethren: and for *Chriſt* his ſake, be reconciled unto us for them.

Pſal. 78. 49. And we beſeech thee likewiſe of the ſame thine infinite goodneſſe and mercy to defend and protect us, and all that belong unto us, this night, from all dangers of fire robbery, terrours of evill Angels, or any other fear or perill, which for our ſins might juſtly have fallen upon us: and that we may be ſafe *under the ſhadow of thy wings*; we here recommend our bodies and ſouls, and all that we have, unto thine Almighty Protection. Lord, bleſs and defend both us and them from all evill. And whileſt we ſleep, do thou *O Father* (who never ſlumbreſt nor ſleepeſt) watch over thy children, and give charge to thy *holy Angels* to *pitch their Tents* round about our houſes and dwellings, to *guard* us from all dangers, that ſleeping with thee, we may in the next morning be wakened by thee: and ſo being refreſhed with moderate ſleep, we may be the fitter to ſet forth thy glory in the conſcionable duties of our callings.

Pſal. 91. 3.

Gen. 3. 21.
2 Kings 6. 16. 17.
Pſal. 9. 16. 11.
Heb. 2. 4.

And we beſeech thee O Lord, to be mercifull likewiſe to thy whole Church, &

to

to continue the tranquility of these Kingdoms where we live, turning from us those plagues which the *crying sins* of this Nation do *cry* for.

Preserve our religious King *Charles*, Queen *Mary*, the Noble and hopefull Prince *Charles*, with the rest of the Royal Progeny, the religious Lady *Elizabeth*, the Kings only Sister, and her Princely Issue. all our Magistrates and Ministers, all that fear thee, and call upon thy name, all our Christian brethren and sisters that suffer sickness, or any other affliction or misery: especially those who any where do suffer persecution for the testimony of thy holy *Gospell*: grant them patience to bear thy cross, and deliverance, when and which way it shall seem best to thy Divine wisdome. And Lord suffer us never to forget our last end, and those reckonings, which then we must render unto thee. In health and prosperity make us mindful of sickness, and of the evil day that is behind, that these things may not overtake us as a *snare*, but that we may in good measure, like wise *Virgins*, be found prepared for the comming of *Christ*, the sweet *Bridegroom* of our souls. And now, O Lord, most holy and just, we confesse that there is no cause, why thou (who art so much displeased with sin) shouldest hear the prayers of sinners: but for his sake only who suffered for sin, & sinned not: In the onely mediation therefore of thine *eternal Son Iesus* our Lord and Saviour, we humbly

Luke xx. 31. Mat. 25. 3, &c.

humbly beg these, and all other graces which thou knowest to be needfull for us, shutting up these our imperfect requests, in that most holy Prayer which Christ himself hath taught us to say unto thee; *Our Father which art*, &c:

Thy grace, O Lord Iesus Christ; thy love, O heavenly Father; thy comfort and consolation, O holy and blessed Spirit, be with us, and remain with us this night, and for evermore, Amen.

Then saluting one another, as becometh *Christians*, who are the *vessels of Grace*, and *Temples* of the *Holy Ghost*, let them in the fear of God depart every one to his rest: using some of the former private meditations for Evening.

Thus far of the Housholders publick *Practice of Piety, with his Family every day. Now followeth the Practice of Piety with the Church on the* Sabbath day.

Meditations of the true manner of practising Piety on the Sabbath day.

ALmighty God will have himself worshipped, not only in private manner, by private persons and Families: but also in a more *publick* sort of all the godly joyned together in a visible *Church*, that by this means he may be known not only to be the *God*, and *Lord* of every *singular* person; but also of the creatures of the *whole universal* world.

Quest. But why do not we *Christians* under the *New*, keep the *Sabbath* on the

the *same* seventh day, whereon it was kept under the *Old Testament*.

I answer: because that our *Lord Iesus* (who is the *Lord* of the *Sabbath*, and whom the Law it self commandeth us to hear) did alter it from the *seventh day*, to this *first day* of the week, whereupon we keep the *Sabbath*. For the holy Evangelist notes, that our *Lord* came into the middest of the holy Assembly, on the two first dayes of the two weeks immediately following his resurrection, and then *blessed* the Church, *breathed* on the Apostles the *Holy Ghost*, and gave them the ministerial keyes, and power of binding, and remitting sins. And so it is most probable he did in a *solemn* manner *every first day* of the week, during the forty dayes he continued on earth, betweene his *Resurrection*, and *Ascention* (for the fiftieth day after being the first day of the week, the Apostles were Assembled) during which time, he gave Commandements unto the Apostles; and *spake unto them those things which appertain to the Kingdome of God*; that is, instructed them how they should throughout the Churches (which were to be converted) *change* the *Sabbath* to the *Lords day*: the bodily sacrifices of the beasts to the spiritual sacrifices of praise, Prayer, and contrite hearts; the *b* Levitical Priest-hood of the Law to the Christian *Ministery* of the Gospel; the *Iewish temples* and *Synagogues* to *Churches*, and *Oratories*; the old Sacraments of

Matt. 12. 8. Deut. 18. 18, 19

John 20. 22.

Acts 1. 2, 3.

a Cyril. bids us note, that Saint *John* doth not simply set down the manner of Christs appearing unto *Thomas*, but also the circumstance of the time (*post dies octo*) Thence he concludes thus.

Diem igitur octavum Dominicum diem esse necesse est. Cyril in Iohan. lib. 12. cap. 58.

Heb. 7. 11, 12.

of *Circumcision* and *Passeover*, to *Baptisme* and the *Lords Supper*, &c. as may appear by the like phrase, *Act.* 19. 8. and *Act.* 28. 23. *Col.* 4. 11. put for the whole *sum of Pauls* Doctrine, by which was wrought all these changes, where it took effect. So that as *Christ* was forty dayes instructing *Moses* in *Sinai*, what he should teach, and how he should rule the Church under the Law: so he continued forty dayes, teaching his Disciples in *Sion*, what they should Preach, and how thy should govern the Church under the *Gospel*. And seeing it is manifest, that within those forty dayes *Christ* appointed what Ministers should teach, and how they should govern his Church to the worlds end: it is not to be doubted, but that within those forty dayes he likewise ordained on what day they should keep their *Sabbath*, and ordinarily do the works of their Ministry, especially seeing that under the old Testament God shewed himself as careful both by his Moral, and Ceremonial Law, to prescribe the times as well as the matter of his worship. Neither is it a thing to be omitted, that the Lord, *a* who hath times and seasons in his own power, appointed this first day of the week to be the very day *b* wherein he sent down from Heaven the *c Holy Ghost* upon the Apostles, so that upon that day they first began, and ever after continued the publick exercising of their Ministery in the *d* preaching of the word, the administration of the Sacraments, and the

Eph. 4. 10, 11, 12, 13.

Acts 1. 7.

Acts 21. 7.

Acts 21. 34.

Acts 2. 28. 42, 46.

the *a* loosing of the sins of the penitent sinners. Upon these, and the like grounds *Athanasius* plainly affirmeth, that the *Sabbath* day was changed by the Lord himself.

a Acts 2. 39.

As therefore our *Communion* is termed the *Lords supper*, because it was instituted of the *Lord* for the remembrance of his death; so the Christian *Sabbath* is called the *Lords Day*, because it was ordained of the *Lord*, for the memorial of his *Resurrection*. And as the name of the *Lord* honoureth the one, so doth it the other: and as the Lord of the *Sabbath* by his *royal* prerogative, and *transcendent* authority could, so he had also reason to change the holy Sabbath from the seventh day to this, whereon we keep it. For as concerning the seventh day which followed the six dayes wherein God finished the Creation, there was no such *precise* institution, or necessity of sanctifying it perpetually, but such as by the same authority, or upon *greater* reason, and occasion, it might very well be changed and altered unto *some* other seventh day. For the Commandement doth c not say, Remember to keep holy *the seventh day next following the sixth day of the Creation*, or this or that seventh day: but indefinitely, remember that thou keep Holy *a seventh day*. And to speak properly, as we take a day for the *distinction of time*, called either a day *natural*, consisting of 24. hours, or a day *artificial*, consisting of 12. hours, from Sun rising to Sun-setting

Apo. 1. 10. The Scripture of the New Testament give not this honorable title to any thing, but only to the blessed Sabbath, and holy Supper. For as he substituted the Lords Supper instead of the Passeover so did he the Lords day in the Iewish Sabbaths room. 1. Cor. 11. 20.

c Welphil. Chrono. l. d. Tom. a. c.

ing: and withall consider the Sun *standing still* at noon, in *Joshuahs* time the space of a whole day: and the Sun *going back* ten degrees, (*viz.* five hours, almost half an artificial day) in *Ezechias* time: the Iews themselves could not keep their Sabbath upon that *precise*, and *just distinction of time*, called at the first, the seventh day from the Creation.

Legis substantia est, sex diebus terenis negotiis incumbere septima divino cultui dare operam. Ios. 10. 12. 13. 2 Kings 20 11. Christoph. Helvic. Syst cont. Theol. cum Iudicis cap. de Sab.

Adde thereunto, that in respect of the diversity of *Meridians*, and the *unequal rising*, and *setting* of the Sun, every day varieth, in some places a *quarter*, in some *half*, in others a *whole* day: Therefore the Iewish seventh day cannot precisely be kept at the *same instant* of time every where in the world.

Mat. 12. 8. Isa. 35. 17. &c. Ier. 6. 22. Psal. 103.

Now, our Lord Iesus having authority as *Lord over the Sabbath*, had likewise now far greater reason and occasion to translate the sabbath from the *Iewish* seventh day, unto the seventh day whereon Christians do keep the Sabbath.

1. Because that by his *Resurrection from* the dead, there is wrought *a new spiritual Creation* of the world: without which all the Sons of *Adam* had been *turned* to everlasting *destruction*, and all the works of the first creation had ministred no *consolation* unto us,

a 2 Cor. 5. 17. Gal. 6. 15. 1. Pet 2 10. Eph. 4. 24. Col. 3. 10. Mat. 6. 23.

2. And in respect of this new spiritual creation, the Scripture saith, that *Old things are passed away, and all things are become new*: b *new* Creatures, *new* people, c *new* men, d *new* knowledge, e *new* Testa-

men

ment, †*new* Commandments, *b new* names, *c new* day, *d new* song, *e new* garment, *f new* wine, *g new* Vessels, *h new* Jerusalem, *i new* Heaven, and a *new* Earth. And therefore of necessity, there must be instead of the old a *new* Sabbath day to honour and praise our Redeemer, and to meditate upon the works of our Redemption, and to shew the new change of the Old Testament.

† John 1 2. 14.
b Apo. 2 17
c Heb. 10. 10
d Apo. 3. 9.
e Luk. 5. 39
f Apo. 21.
g 2 Pet. 1. 13.
h Isa. 66. 21
Heb 4. 9.

4 Because that on this day, *Christ* rested from all the sufferings of his *Passion*, and finished the glorious work of our *Redemption*. If therefore the *finishing* of the work of the *first Creation*, whereby God mightily manifested himself unto his Creatures, deserv'd a Sabbath for to Solemnize the memorial of so great a work, to the honour of the worker, and therefore calls it mine *holy day*: much more doth the *new Creation* of the world, effected by the Resurrection of *Christ* (*whereby he mightily declared himself to be the Son of God*) deserve a Sabbath for the perpetual commemoration thereof, to the honour of Christ: and therefore worthily called the *Lords day*. For, as the deliverance out of the Captivity of *Babylon* being greater, took away the *name* from the deliverance out of the bondage of *Ægypt*: so the day whereon Christ finished the *redemption* of the World did more justly deserve to have the Sabbath kept on it, then on that day wherein God ceased from *creating* the World. As therefore in the *Creation*, the first day wherein it was finished, was consecrated

Isa. 58 14.
Rom. 1. 4.

Apo. 1. 10.
Jer. 13 7.

for a *Sabbath*: so in the time of *Redemption*, the first day wherein it was perfected must be dedicated to a holy rest: but still a seventh day kept according to *Gods* Moral Commandement. The *Jews* kept the last *day* of the week, beginning their *Sabbath* with the night, when God rested; but Christians honour the Lord better on the first day of the week, beginning the *Sabbath* with the day when the Lord *arose*. They kept their *Sabbath* in remembrance of the Worlds Creation; but Christians celebrate it in *memorial* of the Worlds *Redemption*: yea, the *Lords* day being the first of the *Creation* and *Redemption*, puts us in minde, both of the making of the *old*, and redeeming of the *new* world.

Gen. 2.2. Lev. 23.32 Neh 13. 19. Mat. 28.1. Acts 20.7. 11.

As therefore under the *Old Testament*, God, by the *glory* consisting of seven *lamps*, *seven branches*, *&c.* put them in remembrance of the *Creation*, *Light*, and *Sabbaths rest*: so under the *New Testament*, Christ *the true light of the world*, approacheth in the *midst of the seven lamps*, and 7 *Candlesticks*, to put us in mind to honour our Redeemer in the *light of the Gospel* of the *Lords seventh day of rest*. And seeing the *Redemption*, both for *might* and *mercy* so far exceedeth the Creation, it stood with *great* reason that the *greater* work should carry the *honour* of the day. Neither doth the *honourable* title of the *Lords day diminish* the glory of the Sabbath, but rather being added, *augments* the dig-

Ex. 25. 31.

Apo. 1. 23.

dignity thereof: as the name of *Israel* added unto *Jacob*, made the Patriarch the more renowned. Gen. 32. 28.

The reason taken from the example of *Gods resting* from the work of the *Creation* of the world, continued in force till the Son of *God ceased* from the work of the *Redempeion* of the world, and then the *former* gave place to the *latter*.

4. Because it was foretold in the *Old Testament*, that the *Sabbath* should be kept (under the *New Testament*) on the *first day* of the week.

For first, in the 110. *Psalm*, which is a Prophecy of *Christ* and his Kingdome, it is plainly foretold that there should *be a solemn day of assembling, wherein all Christs people should willingly come together in the beauty of holiness*. Insomuch that *no rain* (of peace) *shall be upon those Families that in that feast will not go up to Jerusalem* (the Church) *to worship the King, the Lord of Hosts*. Now on what day this holy Feast and Assembly should be kept, *David* sheweth plainly, in *Psal* 118. which was a propheey of Christ, as appears, *Matth.* 21. 42. *Acts* 4. 11. *Ephes.* 4. 20. as also by the consent of all the *Jews*, as *Jerome* witnesseth. Foreshewing how *Christ* by his ignominious death should be *as a stone rejected of the Builders, or chief Rulers of Judea, and yet by his glorious Resurrection should become the chief stone of the corner*; he wisheth the whole *Church* to keep holy *that day* whereupon *Christ* Psal. 110. 3. Zech. 14. 27.

Psal. 118. 14.

should effect this wonderful work, saying, *This is the day which the Lord hath made, let us rejoyce and be glad in it.* And seeing that upon this day, that which *Peter* saith of *Christ*, appeareth to be true, *That God made him both Lord and Christ*, Acts 2.36. And therefore the whole Church under the *New Testament must celebrate the day of Christs Resurrection. Rabbi Baichay* also saw by the fall of *Adam* on the sixth day, that on the same day the *Messias should finish the work of mans Redemption.* And alluding to the speech of *Boaz* to *Ruth*, *Sleep unto the morning*, that *Messias* should rest in his grave all their Sabbath day; & he gathereth from that speech, *Gen.* 1 on the first day, *Let there be light*, that the *Messias* should rise on the *first day of the week*, frō death to life, & cause the spiritual light of the Gospel to enlighten the world, that lay in the shadow of darkness & death. The Hebr. Author of the Book called *Sedar Olim Rabbi*, *cap.* 7. recordeth many memorable things, wch were done upon the first day of the week, as so many types, that the chiefe worship of God should (under the *New Testament*) be celebrated upon this day. As, *That on this day the cloud of Gods majestie first sate upon his people.* Aaron, *and his children first executed their Priesthood. God first solemnly blessed his people. The Princes of his people first offered publikely unto God. The first day wherein fire descended from Heaven. The first day of the World, of the Year,*

Zhar upon *Gen.* 10. 41. Mr. *Broughton* requ. of consent, p 50, 51.

Ex H. Wolphei Chron. de Temp. l. 2. cap. 2.

of

of Moneths, of the Week, &c. All shadowing, that it should be the first, and chief holy day of the *New Testament*. St. *Augustine* proveth by divers places, and reasons, out of the holy *Scripture*, that *the Fathers, and all the holy Prophets under the Old Testament, did foresee and know, that our Lords day was shadowed by their eighth day of Circumcision. And that the Sabbath should be changed from the seventh day to the eighth, or first day of the week.* And *Junius* out of *Cyprian* saith, that *Circumcision was commanded on the eighth day, as a Sacrament of the eighth day, when Christ should rise from the dead.* The *Council Foro-Juliense* affirms, that *Esay prophesied of the keeping of the Sabbath upon the first day of the week.* If this Mystery was so clearly seen by the Fathers, under the shadows of the *Old Testament*: sure, the God of this world hath deeply blinded their mindes, who cannot see the truth thereof under the shining light of the Gospel. Therefore this change of the Sabbath day under the new, is nothing but a fulfilling of that which was prefigured and fore-prophesied under the *Old Testament*.

Aug. Epist. ad Ianuar. 116. c. 12.

Sacramentum hoc fuit diei illius octavi quo Dominus resurrexit ad justificationem nostram, &c ut scribit ad Fidum Cyprianus, l. 3. Epist. 10. Jun. 1. Gen. 17. 12. 2 Cor. 4.

5. According to their Lords mind and Commandment, and the direction of the *Holy Ghost* (which alway assisted them in their *Ministeriall* Office) the Apostles in all the Christian Churches (which they planted) ordained that the Christians should keep the holy Sabbath upon that seventh day, which is the *first day*

of the work (a) concerning the gathering for the Saints, as I have ordained in the Churches of Galatia, so do ye also. Every first day of the weeke, &c. (b) when ye come together in the Church (being the Lords day) to eat the Lords Supper (c) to remember & shew the Lords death till he come, &c. In which words note,

1. That the *Apostles* ordained this day to be kept holy; therefore a divine Institution.

2. That that day is named the *first day* of the week, therefore not the *Jewish* seventh, or any other.

3. *Every first day* of the week, which sheweth a perpetuity.

4. That it was ordained in the *Churches of Galatia*, as well as of *Corinth*, and he setled one *uniform order* in all the (d) *Churches of the Saints*; therefore it was *universal*.

5. That the exercises of this day were *Collections for the poor (which appears by *Acts* 2. 42. and *Iustin Martyrs* testimony, *Apolog.* 2.) which were gathered in the holy Assembly after *Prayer*, *preaching of the Word*, and *Administration* of the Sacraments, therefore it was spiritual.

a 1 Cor. 16. 1, 2.

b The *syriak* Translation hath, *Quum congregamini, non sicut justum est, in die Domini nostri comeditis & bibitis.* The *Arabian* Translation also hath thus: *Non comeditis & bibitis prout verè diebus Domini nostri decet*; and *Beza* witnesseth that in one ancient Greek Copy there is read, τὴν κυριακὴν the Lords day adde to every first day, &c.

(c) 1 Cor. 11. 20. 35, 36. (d) 1 Cor. 14. 34. * As the phrase of breaking of bread comprehendeth all other exercises of Religion, Act. 20. 7. so this phrase of laying by in store comprehendeth all the other exercises of the Sabbath: and why should the Apostle require the Collection to be made on the first day of the week, but because on this day the holy Assembly was held in the Apostles times.

6. That

6. That he will have the *Collection* (though neceſſary) removed againſt his coming, leſt it ſhould hinder his preaching, but not their holy meeting on the Lords day; for it was the time ordaind for the publick worſhip of the Lord, which argueth a neceſſity.

And in the ſame Epiſtle St. *Paul* proteſteth that he delivered them *none other* Ordinance, or Doctrine, but *what he had received of the Lord.* Inſomuch that he chargeth them, *that if any man think himſelf to be a Prophet, or ſpirituall, let him acknowledge that the things that I write unto you are the Commandments of the* LORD But he wrote unto them, and ordained among them, to keep their *Sabbath* on the firſt day of the week: therefore to keep the *Sabbath on that day* is the very *Commandment* of the Lord. And how can he be either a true Prophet, or have any grace of Gods ſpirit in his heart, who ſeeing ſo cleerly the Lords day to have been inſtituted and ordained by the Apoſtles, will not acknowledge the keeping holy of the *Lords day* to be a *Commandment* of the Lord? The *Jews* confeſs this change of the Sabbath to have been made by the Apoſtles. *Peter Alphon. in Dialog. contra Judæos, Tit.* 12. they are therefore more blind and ſottiſh than the *Iews*, who prophanely deny it.

1 Cor 11. 3 &25.12

1 Cor. 14. 37.

At *Troas* likewiſe St. *Paul*, together with ſeven of the *chief* Evangeliſts of the Church, *Sopater*, *Ariſtarchus*, *Secundus*,

Gaius, *Timotheus*, *Tychicus*, and *Trophimus*, and all the Christians that were there, kept the holy Sabbath on the *first* day of the week, in praying, preaching, and receiving the *Lords Supper*.

Act. 20. 4, 5, 6, &c.

And it is a thing to be noted, that *Luke* saith not, that the Disciples were met to hear *Paul* preach, but the *Disciples being come together to break bread upon the first day of the week*, that is, to be partakers of the holy Communion, at what time the Lords death was by the preaching of the Word shewed, 1 *Cor.* 11. 26. *Paul preached unto them*, &c. And that none kept those meetings but Christians, who only are call'd Disciples, *Act.* 11. 29. But at *Philippi*, whereas yet there were no Disciples, *Paul* is said to go on their Sabbath day, to the place where the Jewes and their Proselytes were wont to pray, and there preached unto them, *Acts* 16. 12. 13. So that it is as cleer as the Sun, that it was the Christians usuall manner to passe over the Jewish seventh day, and to keep the Sabbath, and their holy meeting on the first day of the week. And why doth S. *John* call this the Lords day, but because it was a day known to be generally kept holy to the honour of the Lord Jesus (who rose from death to life upon that day) throughout all the Churches which the Apostles planted? which S. *John* called the Lords day, the rather, to stir up Christians to a *thankfull* remembrance of their *Redemption*, by *Christ* his Resurrection

Acts 21. 4, &c. Apol. 1. 10. *Mos Christianus est*, &c. It is the māner of Christians, to call it the Lords day. *Bed.* in *Lu.* cap. 41.

ction from the dead. And with the day, the *blessing* of the Sabbath is likewise *translated* to the *Lords day*, because that all the sanctification belonging to this *new world*, is in Christ, and from him conveyed to Christians. And because there cānot come a greater authority than that of *Christ*, and his *Apostles*; nor the like cause as the *new creation* of the world: therefore the Sabbath can never be altered from this day to any other, whilst this world lasteth. Add hereunto, how the Scripture noteth, that in the first planting and setling of the *Church*, nothing was done but by the speciall order and direction of the *Apostles*. 1 *Cor.* 11. 34. 1 *Cor.* 14. 36, 37. *Tit.* 1. 5. *Acts* 15. 6, 24. and the *Apostles* did nothing but what they had warrant for from *Christ*, 1 *Cor.* 11, 23. Heb. 4. 4. & 5. 9.

To sanctifie then the *Sabbath* on the seventh day, is not a Ceremonial law *abrogated*, but the moral and perpetual Law of God perfected. So that the same perpetuall Commandment which bound the Jews to keep the Sabbath on that seventh day, to celebrate the *worlds creation*, binds *Christians* to solemnize the Sabbath on this seventh day, in memoriall of the *worlds Redemption*: for the fourth Commandment, being a Moral Law, requireth a seventh day to be kept holy for ever. And the *Morality* of this, as of the rest of his Commandments, is more religiously to be kept of us under the *Gospel*, than of the *Jews* under the Law; by how much

we (in baptism) have made a more special *Covenant* with God, to keep his Commandements: and God hath covenanted with us, to free us from the *curse*, and to assist us with his Spirit to keep his Laws. And that this Commandment of the Sabbath (as well as the other nine) is *Moral* and *perpetual*, may plainly appear by these reasons.

Ten reasons demonstrating the Commandement of the Sabbath to be Moral.

1. BEcause all the reasons of this Commandment are moral and perpetual: And God hath *bound* us to the obedience of this Commandment, with more forcible reasons than to any of the rest. First, because he did foresee that irreligious men would either more carelesly *neglect*, or more boldly *break* this Commandment than any other. Secondly, because that in the *practice* of this Commandement the keeping of all the other consisteth: which makes God so often complain, that all his *worship* is neglected, or overthrown, when the *Sabbath* is either †neglected or transgressed. It would make a man amazed (saith Mr. *Calvin*) to consider how oft, and with what *zeal and protestation God* requireth all (that will be his people) to sanctifie the 7th day. Yea, how the *God of mercy*, *mercilesly* punisheth the breach of this Commandement with cruel death, as though it were the sum of his whole honour and service

† Jer. 15. 12. Exod. 10. 19, 20, 21, 24. and 23. 38. *Ex Bodin. de Repub. l. 4. c. 2.*

And

And it is certain, that he who makes no conscience to break the *Sabbath*, will not (to serve his turn) make any conscience to break any other of the Commandments; so he may do it without *discredit* of his reputation, or danger of Mans Law. Therfore God placed this Commandment in the midst of the two Tables; because the keeping of it is the best help to the keeping of all the rest. The *Conscionable* keeping of the *Sabbath* is the *Mother* of all *Religion*, and good discipline in the Church. Take away the *Sabbath*, and let every man serve God when he listeth, and what will shortly become of *Religion*, and that peace and Order which God wil have to be kept in his *Church*? the *Sabbath day* is Gods *Market day* for the weeks provision, wherein he will have us to come unto him, and *buy of him without silver or money*, the *Bread* of Angels, and *Water* of life, the *Wine* of the Sacrament, and *Milk* of the word to feed our Souls; *tryed Gold*, to enrich our Faith; precious *eyesalve* to heal our spirituall blindnesse; and the *white raiment* of Christs righteousnes to cover our filthy nakednes. He is not far from true *Piety*, who makes conscience to keep the *Sabbath day*: but he who can *dispence* with his conscience, to break the *Sabbath* for his own profit or pleasure, his heart never yet felt what either the fear of God, or *true Religion* meaneth. For of this Commandment may that speech of S. *James* be verified; He

1 Cor. 4. 39, 40.

Esay. 55. 1, 2.

Apoc. 3. 18

Jam. 2. 10.

that

that faileth in one, is guilty of all. Seeing therefore, that God hath *fenced this* Commandment *with so many Moral* reasons, it is evident that the Commandment it self is *Moral.*

2. Because it was commanded of God to *Adam* in his *innocency*; whilst (holding his happiness, not by faith in *Christs merits*, but by obedience to *Gods Law*) he *needed* no ceremony, shadowing the Redemption of Christ. A Sabbath therefore of a seventh day cannot be simply a ceremony, but an Essential part of Gods worship, enjoyned unto man, when there was but one condition of all men. And if it was necessary for our *first Parents* to have a Sabbath day, to serve God in their *perfection*: much more need their *posterity* to keep the *Sabbath* in the state of their *corruption*. And seeing *God himself* kept this day holy, how can that man be holy, that doth wilfully profane it?

Gen. 2. 8.

3 Because it was one of the Commandments which God spake with his own mouth, and twice wrote with his own fingers in Tables of stone, to signifie their authority & perpetuity. All that God wrote were *moral* and *perpetuall* Commandements, and those are reckoned ten in number. If this were now but an abrogated Ceremony, then there were but nine *Commandments*. The Ceremonial that were to be *abrogated by Christ*, were written all by *Moses*. But this of the Sabbath, with the other nine written by God himself, were put into the Ark, where no

Exod 34. 13, &c.

Deut. 4. 11.

Deut. 4. 2.

Ceremo-

Ceremoniall Law was put, to shew that they should be the perpetual *Rules* of the Church, yet such as none could *perfectly* fulfill and keep, but only Christ. 1 Reg. 8. 5. Heb. 9. 3.

4. Because Christ professes *that he came not to destroy the morall Law*: and that the least of them should not be abrogated in his Kingdom of the *New Testament*. Insomuch, *that whosoever breaketh one of the least of these ten Commandments, and teacheth men so, he should be called the least in the Kingdome of Heaven*: that is, he should have no place in his Church. Now the Moral Law commandeth one day of seven to be perpetually kept a Holy Sabbath. And Christ himself *expressly* mentioneth the keeping of a Sabbath among his Christians at the destruction of *Jerusalem*, about 42 years after his resurrection. By which time all the *Mosaicall* Ceremonies (except eating of blood, and things strangled) were by a publick decree of all the Apostles quite abolished, and abrogated in Christian Churches. And therefore Christ admonisheth his Disciples to *pray that their flight be not in winter, nor on the Sabbath day* Not in the winter: for that (by reason of the foulness of the wayes and weather) their flight should be more *painfull* and *troublesome* unto them: not upon the Sabbath, because it would be more *grievous* to their hearts to spend that day in toyling to save their *lives*, which the Lord had commanded to be spent in *holy exercises*, to comfort their *souls*. Mat. 5. 17. Mat. 5 19. Acts 15. 20, 21, 24, 28.

Now

Now if the sanctifying of the Sabbath on this day had been but *ceremoniall*, it had been no grief to have fled on this day, no more than on any other day of the week. But in that Christ doth tender so much this fear and grief of being driven to *fly* on *the Sabbath day*; and therefore wisheth his, to pray unto God to prevent such an occasion, he plainly demonstrates, that the *observation* of the *Sabbath* is no abrogated ceremony, but a *Moral* commandment, confirmed and established by Christ among Christians. If you would know the day whereupon Christ appointed christians to keep the *Sabbath*, S. *John* will tell you, that it was on the *Lords day*, *Apoc.* 1. 10 If you will know on what day of the week that was, S. *Paul* will tell you, that it was on every *first day* of the week. (*Cor.* 16. 1

As *Christ* admonished, so *Christians* pray, and according to their prayer, God, (a little before the wars began) *warned* by an *Oracle* all the *Christians* in *Jerusalem* to depart thence, and to goe to *Pella*, a little Town beyond *Jordan*; and so to escape the wrath of God that should fall upon that City and Nation. If then a *Christian* should not without *grief of heart*, *fly* for the *safety* of his life on the *Lords day*, with what joy or *comfort* can a true Christian *neglect* the holy *exercises* of Gods worship in the *Church*, to spend the greatest part of the *Lords day* in prophane and carnall sports, or servile labours? And seeing the destruction of *Jerusalem* was both a *Type*, and

Euseb. Hist. Eccles. lib 3. c. 5. It is probable, that this Oracle was that voice (Migremus hinc) which with an earthquake was heard by night in the Temple, mentioned by Joseph. de bello Judaico, lib. 7. cap. 12. Mat. 24. 35.

and an assurance of the destruction of the *World*, who seeth not, but that the holy Sabbath must continue till the very end of the world?

5. Because that all the *Ceremoniall* Law was enjoyned to the *Jewes* only, and not to the *Gentiles*: but this Commandement of the holy Sabbath (as Matrimony) was instituted of God, in the state of *Innocency*, when there was but one state of all men, and therefore enjoyned to the *Gentiles*, as well as to the *Jewes*. So that all Magistrates and Housholders were commanded to *constrain all strangers*, (as well as their own *subjects* and *Family*) to observe the holy Sabbath, as appears by the fourth Commandement, and practice of *Nehemiah*. All the *Ceremonies* were a partition wall to separate *Jewes* and *Gentiles*. But seeing the *Gentiles* are bound to keep his Commandements as well as the *Jewes*, it is evident that it is no *Jewish* Ceremony. And seeing the same authority is for the Sabbath, that is for Marriage, a man may as well say, that Marriage is but a Ceremoniall Law, as the Sabbath. And remember, that where Marriage is termed but once the Covenant of God, because instituted by God in the *beginning*; so the Sabbath is every where called the *sabbath of the Lord thy God*, because ordained by God *in the same* beginning both of *time*, *state*, and *perpetuity*: therefore not Ceremonial.

Isa. 56. 6.

Neh. 13. 11, &c. Eph. 2. 14. Prov. 2. 27 Mat. 19. 5. &c.

The *corruption* of our nature found in the manifest

manifest opposition of wicked men; and in the *secret unwillingness* of good men to sanctifie sincerely the Sabbath, sufficiently demonstrateth that the Commandment of the Sabbath is *spiritual* and *moral*.

7. Because that as God by a *perpetual* decree, made the Sun, the Moon, and other lights in the *Firmament* of Heaven, not only to divide the *day from the night*, but also to be for [a] *signes* and for [b] *seasons*, and for [c] *days* and for *years*: so he ordained in the *Church* on earth, the holy Sabbath to be not onely the *appointed season*, for his solemn worship; but also the perpetuall rule and measure of time. So that as seven dayes make a *week*, four *weeks a moneth*, 12 *moneths a yeare*: *so seven years make a Sabbath of years*, seven *Sabbaths* of years a *Jubilee*: and 80 *Jubilees*, or 4000 years, or after *Ezechiel* 4000 cubits, the whole time of the *Old Testament*, till Christ by his *Baptism* and *Preaching*, begin the state of the *New Testament*. Neither can I here pass over without admiration, how the *Sacrament* of *circumcision*, continued in the Church 39 *Jubilees* from *Abrah.* to whom it was first given, unto the *Baptism* of *Christ* in *Jordan*, which was just so many *Jubilees* (after *Bucholcerus* account) as the world had continued before from *Adam* to the birth of *Abraham*. *Moses* began his Ministry on the 80 yeare of his age: Christ enters upon his Office in the 80. *Jubilee* of the Worlds age. *Joseph* was thirty years old, when he

Nitimur in vetitum Hor. Rom. 7.14. Gen. 1. 18. Job 9.9. Job 38.31. Amos 5.8.

* To distinguish 'twixt Spring and Harvest, Summer & winter, and to foreshew Judgements to come.

Moadim. [a] Sacred times appointed for Gods holy worship, having special significations & promises.

[b] One of the seven days of the week from the other.

[c] Solar Sabbaths and Jubilee, Ex. 23.11, 12. Index Chr. apud Ann. Mund. 1998

he began to rule over *Ægypt*, *Gen.* 12. 46. And the *Levites* began to serve in the Tabernacle at thirty years old; so Christ likewise, to answer these figures, began his Ministery in the thirtieth *Jubilee* of *Moses*, and when he began to be thirty years of age, *Luke* 3. 23. in the midst of *Daniel*'s last week, and so (continuing his Ministery on Earth three yeares and an half) finishing our Redemption, and *Daniels* periods, by his innocent death upon the Cross. The most of all the great *alterations*, and strange *accidents*, which fell out in the Church, came to passe either in a *Sabbatical* year, or in a year of *Jubilee*. For example;

After *M. Rob. Pont.* his computation. Treatise of the last world, published, *Anno Dom.* 1600. *R. Pont.* Treatise of the last age, p. 17.

The seventy weeks of *Daniel* beginning the first year of *Cyrus*, and the 3439. year of the world, contain so many *years*, as the world did *weeks* of years unto that time, and so many *weeks of years*, as the world had lasted *Jubilees*. *Daniels* seventy weeks of years, contained four hundred and ninety single years: the world before that time, 490. weeks, or Sabbaths of years. *Daniels* Period seventy weeks, the worlds 70 *Iubilees*: so that to comfort the Church for their 70 years captivity, which they had now according to *Jeremies* prophecy endured in *Babylon*, *Gabriel* tells *Daniel*, that at the end of 70 weeks, or Sabbaths of years, that is 70 times seven years, or 490 years, their eternal redemption from Hell should be effected by the death of Christ, as sure as they were now

Jer. 25. 11, 12.

now redem'd from the Captivity of *Babylon*. This period of *Daniel*, containing 70 Sabbaths, or 10 *Iubilees* of yeares, began at the first liberty granted the *Jews* by *Cyrus*, in the first year of his reign over the *Babylonians*, mentioned *Ezra*. 1.1. and ends Justly at the time that Christ died upon the Cross. From the death of *Christ*, or at the last end of *Daniels* weeks, to the seventy and one year of *Christ*, the world is measured by seven seals, or seven *Sabbaths* of years, making one Compleat *Jubilee*. From the end of those seven *seals*, the world is measured to her* by 7 *Trumpets*, each containing 245 yeares (as some conjecture; 440 yeares hence, the about truth will appear) *Enoch*, the seventh from *Adam*, having lived so many years as there are days in the yesr, 365 was translated of God in a *Sabbat call* year. *Moses*, the seventh from *Abraham*, as another *Enoch*, is *buried of God*, but born in a *Sabbatical* year of the world, 2373. and in the 777. year since the Flood (after *Broughtons* Computation) is saved as a New *Noah* in a Reed *Ark*, and lived a *Builder* of the Church, so long as *Noah* was building *the Ark* 120 years. The promise was made to Abraham in a *Sabbatical* year, being the 2023 year of the world The sixth year of Joshua, being 2500 years from the Creation of the world, wherein the land was possessed and divided among the Children of *Israel*, was a *Sabbatical* year, and the † 50 *Iubilee* from the Creation of the World

Apoc. 5. 2.

*Apoc. 8. 2, & 9. 7. Napier on the Ap Proposition. 6, 8, 9. and his Resolution.

Pont. of the last age of the World pag. 12. Buchol. 2. Index Chr. Broughtons consent, A. M. 1430. Deut. 3. 20. Pont. ibid. & Scaliger Buchol.

†Pont. p. 21. Buch. Chr. apud A. M. 2500.

World. At this year *Moses* began his *Jubilee*, by which (as with a chain of thirty links) he tyeth the parting of *Canaans* possession to the *Israelites* by *Joshuah*, to the opening of the Kingdom of Heaven to all beleevers. And so carrieth the Church of the *Jewes*, by a [a] joyfull stream of *Jubilees*, from the *Type* to the *Substance*, from *Canaan* to *Heaven*, from *Joshuah* to *Jesus*; for Christ at the end of *Moses* 30 *Iubilees*, and the beginning of the thirtieth year of his age, at his Baptisme openeth Heaven, and gives the *cleerest Vision* of the blessed Trinity that was seen since the world began. And by the silver *Trumpet* of his *Gospel* proclaims, according to the Prophecy of *Esay*, eternal Redemption to all that repent, and believe in him.

And the year of our Saviour Christ's birth being the 3948. of the World, was at the end of the Sabbatical year, and the [b] 564. Septenary of the World. *Moses* maketh the common age of all men, to be *ten times seven*, *Psalm* 90. and every seventh yeare commonly produceth some notable [c] change or accident in mans life: And no wonder, for as *Hippocrates* affirmeth, that a child in his Mothers womb, on the seventh day of his conception, hath all his members finished; & from that day

[a] *Iub.* some derive of trūpets, or ramshorns wherwith the *Iubilee* was soūded: others from *Iubal* a stream, because they carry us to the death of Christ, the Author of our eternal rest & joy, *Isa.* 61. 1. *Luk.* 4. 18.

[b] *Pont.* of the last decaying age of the world p. 12, 13. 21.

[c] *Expertum est in plerisq; omnib' 63. annum cū periculo & clade aliqua venire, aut corporis morbiq; graviores aut vita interitus, aut animi agritudines, Au. Gelli.* l. 1. 15. c. 7. *Aug. in Epist. ad Carumne potem; exultat se Climacterа, communem seniorum annum 63. evasisse.* Bodin. de Repub. lib. 4. cap. 2.

grow-

groweth to the perfection of birth: which is always either the ninth, or seventh moneth. At seven years old, the childe casts his teeth & receives new. And every seventh year after there is some alteration or change in mans life, especially, at *nine times seven*, the *Climacterick* yeare, which by experience is found to have bin fatall to many of those learned men, who have bin the chiefest lights of the world; & if they scaped that year, yet most of the have departed this life in a *septenary* year *Lamech* dyed in the year of his life 777. *Methusalem*, the longest liver of the sons of men, died when he began to enter his 900. and seventy year. *Abraham* died when he had lived 25 times seven years. *Jacob* when he had lived 21 times seven years. *David* after he had lived 10 times seven years. So did *Galen*, so did *Petrarch*, who (as *Bodin* noteth) died on the same day of the year that he was born: so did the Maiden Queen * *ELIZABETH* of blessed and never dying memory, who came into this World, the *Eve of the Nativity of the blessed Virgin Mary*, and went out of this World, on the *Eve of the Annuntiation of the blessed Virgin Mary*. *Hippocrates* dyed in the 15. *septenary*, *Hierome* and *Isocrates* in their 13. *Pliny*, *Bertolus*, and *Cæsar*, in their 8. *septenary*. And *Johannes de temporibus*, who lived 161 years, died in the 53 *septenary* of his life. The like might be observed of innumerable others. And indeed the whole

Aristot.
Cicero,
Bernard,
Bocace,
Erasmus,
Luther,
Melanction.
Sturmius.

*She was, she is, (what can there be more said) in earth the first, in heaven the second Maid.
Bodin.
Buchol.

whole life of man is measured by the Sabbath: for, how many years soever a man liveth here, yet his life is a life but of seven days multiplied; so that in the number of seven there is a mystical perfection, which our understanding cannot attaine unto.

Climax vitæ virorum fere septenariis, aut novenariis; fœminarum verò senariis definitur, Bodin *de Rep. 4. cap. 2.*

All which *Divine* disposition of admirable things, so oft by *seven*, calls upon us to a continual meditation of the blessed *seventh* day Sabbath, in knowing and worshipping God in this life: that so from Sabbath to Sabbath, we may be translated to the eternal glorious Sabbath of rest and bliss in the life to come.

By the consideration whereof, any man that looketh into the holy *History*, may easily perceive that the whole *course* of the World is drawn and guided by a certain chain of Gods providence, disposing all things in *number*, *measure*, and *weight*. All *times* are therefore measured by the Sabbath: so as Time and the Sabbath can never be separated. And the *Angell* swears, that *this measuring of Time* shall continue, *till that time* shall be no more. And as the Sabbath had its *first institution* in the *first Booke* of the Scriptures, so hath it its *confirmation* in the *last*: and as this Book doth authorize this day, so this day graceth the Book; in that the matter thereof was revealed upon so holy a day, the *Lords* revelation upon the *Lords* day; As well therefore may they pull the Sun, Moon, and Stars out of the Heavens,

Wisd. 11. 17. *Wolf. Præm. Chr. Apo. 10. 6. Tempus est rerum mundanarũ duratio extrinsecus observata. H. Wolf. Chr. c. 1. Tempus cum mundo cœpit, & unà desiturum est. ib.* Gen. 2. 3. Apo. 1. 10.

vents, as abolish the holy Sabbath (times mete-rod) out of the Church, seeing the Sabbath is ordained in the Church (as well as the Sun and Moon in the Firmament) for the distinction of times.

Si quid horũ tota die per orbem frequentat Ecclesia, non hoc quin ita faciendum sit disputare, insolentissimæ insaniæ est? Aug. Epist. 118. ad Jan.

8. Because that the whole Church by an universal consent ever since the *Apostles* time, have still held the Commandment of the Sabbath to be the moral and perpetual law of God, and the keeping of the Sabbath on the first day of the week, to be the institution of Christ and his Apostles.

Synod. Col. part 9. c. 9.

The Synod, called *Synodus Coloniensis*, saith, that the *Lords* day hath been famous in the Church *ever since the Apostles time*.

Ignat. ad Apol. 2.

Ignatius Bishop of *Antioch* living in Saint *Johns* time, saith, *Let every one that loveth Christ, keep holy the Lords day, renowned by his Resurrection, which is the Queen of dayes, in which death is overcome, and life is sprung up in Christ.* *Justin Martyr*, who lived not long after him, sheweth how the Christians kept their Sabbath *on the Lords day*, as we do.

Origen. homilia 7. super Exod. 1. Epist. ad Januar. 119. c. 13. & ad Cassiã. Ep. 89.

Origen, who lived about 170. years after Christ, shews the reason why the *Sabbath* is translated to the Lords day. *Augustine* saith, *That the Lords day was declared unto the Church by the Resurrection of the Lord upon that day*; *Ex illo cœpit habere festivitatem suam*, and by Christ it was first ordained to be kept holy And in another place; *That the Apostles appointed the Lords day to be kept with al religious solemnity, because that upon*

Aug. de temp. ser. 551.

that day our *Redeemer rose from the dead, which also is therefore called the Lords day.*

As therefore *David* said of the *City of God*, so I may say of the *Lords day*, *Glorious things are spoken of the day of the Lord*: for it was the *birth day* of the world, the *first day* wherein all creatures began to have being. In it *light* was drawn out of *darkness*. In it the Law was given on Mount *Sinai*. In it the Lord rose from death to life. In it the Saints came out of their graves, assuring that on it *Christians* should rise to newnesse of life. In it the *holy Ghost* descended upon the *Apostles*. And it is very probable, that on the seventh day, when the seven Trumpets have blown, the Cursed *Jericho* of this world shall fall, and our true *Iesus* shall give us the promised possession of the *heavenly Canaan*.

Psa. 87. 3. Aug. de temp. ser. 25. & 124. Con Const. Cen. 8. Wolphius Chr. lib 7. c. 6 Mist Bigot. post. Dom. Pasch. Mat. 27 52. Codoman. An. l. An. Mund. 2515.

Iosh. 6. 13. Apoc. 10. 7.

He that would see the uniforme consent of Antiquity, and practice of the primitive Church in this point, let him read *Eusebius* Ecclesiastical History, *Lib.* 4. *c.* 23. *Tertullian*, *Lib de Idolatria*, *cap* 19 *Chrys. Serm.* 5. *de resurrectione*. *Constituit. Apol. l. cap* 37. *Cyrill in Iohan. l.* 12. *c.* 55. Of this judgement are the sound new Writers: see *Fox* on the *Apoc.* 1. 10. *Bucer* in *Matth.* 12. 11. *Gualt.* in *Malac.* 3. *hom.* 23. *Fulk* on the Remish Testament *Apoc.* 1. 10. *Chem. Exam. Conc. Trid par.* 4 *de diebus festis*, *Wolph. Chron. lib.* 2. *cap.* 1 *Armin. Thes. in* 4 *precept.* and innumerable others. Learned *Iunius* shall speak for all. *Quamobrem cum dies Dominicus, &c*

Aug. ad Casulan. Ep. 86 & ad Ianu 119. cap. 19. Aug. serm. de temp. 251 & 154. & Conc. 6. Const. Can. 8. *Non dubitamus quin varie apud Christianos Sabbathum violetur, non abstinendo ab is quæ aliis diebus licita sunt. Armen Iunius prælect. in Gen. 2. 3.*

Where

Wherefore seeing the Lords day is both by the fact of Christ, (viz. his Resurrection and often appearing to his Disciples upon that day) by the example and institution of the Apostles, and by the continuall practice of the antient Church, and by the testimony of the Scripture, observed and substituted into the place of the Jewish Sabbath; Inepte faciunt, *they do foolishly, who say that the observation of the Lords day is a tradition, and not from the Scripture, that by this meanes they might establish the traditions of men.* And again, *the cause of this change, is the Resurrection of Christ, and the benefit of the Restoring of the Church by Christ, the Remembrance of which benefit did succeed in the place of the memory of the Creation.* Non humana tradit, sed Christi ipsius observatione & institutione. *Not by the tradition of man, but by the observation and appointment of Christ, who both on the day of his resurrection, and on every 8 day after unto his ascention into heaven, did appear to his Disciples, & came into their assemblies.*

Exod. 31. 13. 14, &c. Ezek. 16. 1, 2, 3, &c. Ex 35. 2. Armen. disput. Theolog. in præcep 4. Thes. 14. Act. 10. 13

9. Because that the Lord himself expoundeth the end of the Sabbath, to be a *sign and document for ever, betwixt him and his people, that he is Jehovah, by whom they are sanctified*; and therefore must only of them be *worshipped*: and upon the *pain of death*, charged his people for ever to keep this memorial inviolated. But this end is moral and perpetual. Therefore this Sabbath is moral and perpetual. *What God hath perpetually sanctified, let no man ever presume to make common, or prophane.*

Upon

upon this ground it is, that the Commandment terms this day, the *Sabbath of the Lord thy God*; and God himself calls it, *his holy day*. And upon the same ground likewise the *Old Testament* consecrated all their Sabbaths and Holy Days, to the worship and honour of God alone. To dedicate therefore a Sabbath to the honour of any creature, is grosse Idolatry. For the first Table makes it a part of Gods worship to have a Sabbath to his honour: so doth *Lev.* 23.3,37,38, &c. and *Ezek.* 20 20 *Neh* 9.14 the *Sabbath is put* for the *whole worship of God*. And our Saviour teacheth that *we must worship the Lord God onely*, Matthew. 4. and therefore keep a Sabbath to the only honour of God. The Holy Ghost notes it as one of *Jeroboams* greatest sins, that he ordained a feast from the *device of his own heart*, 1 Kings 12.33. and God threatneth *to visit Israel for keeping the dayes of Baalim*, that is, of Lords: as Papists do of Saints, *Hosea* 2.13. but saith, that *such forgot him*. And so indeed none are lesse careful in keeping the *Lords Sabbath*, then they who are most *superstitious* observers of *mens holy dayes*. The Church of *Rome* therefore commits grosse *Idolatry*,

Isa. 58.13.

Read, H. Wolphius Chron. de Temp. l. 2. c. 4. p. 118, &c. 7. p. 140, &c.

First, In taking upon her to *ordain Sabbaths*: which belong only unto the *Lord of the Sabbath* to do.

Secondly, in *dedicating* those Holy days to the *honour of creatures*, which in effect is to make them *sanctifying gods*.

Thirdly, in tying to these days, *Gods Worship, Prayers, Fasting,* and *Merit.*

Fourthly, in exacting on these days of *mans invention,* a *greater measure* of solemnity and sanctification, than upon the *Lords day,* which is *Gods Commandment,* which in effect is to prefer *Antichrist* before *Christ.* Our *Church* hath justly abolished all superstitious and idolatrous Feasts; and only retains a few Holy days, to the honour of *God alone,* and easing of servants, *Deut.* 5. 14. although long custome forceth to use the *old names* for *civil* distinction: As *Luke* useth the prophane names of *Castor* and *Pollux, Acts* 28. 11. And *Christians* of *Fortunatus,* 1 *Corinth.* 16. 17. *Mercurius, Rom.* 16. 14. And the *Jews* of *Mardochems day, Mac.* 15. 33.

10. Lastly, The examples of Gods Judgments on Sabbath-breakers, may sufficiently seal unto them, whose hearts are not seared, how wrathfully Almighty God is displeased with them, who are wilful profaners of the *Lords day.*

Numb. 15. 22. The Lord (who is otherwise the God of mercy) commanded *Moses* to stone to death the man who (of a *presumptuous* mind) would openly go to gather sticks on the Sabbath day. The fact was small; true, but his sin was the greater, that (for so small an occasion) would presume to break so great a Commandment.

2 Mac. 15. 28. *Nicanor* offering to fight against the *Jewes* on the Sabbath day, was slain *him-*

himself, and thirty five thousand of his men.

A Husband man grinding Corn upon the Lords day, had his Meal burnt to ashes. *Cant. Mag. 22. cap. 6.*

Another carrying Corn on *this day*, had his Barn and all his Corn therein burnt with fire from *Heaven* the next night after. *Disp. de tempore. Ser. 117. Tho. Cantiprat. lib. 2. de lap. Tem. admiran. vind. div. Thea. Hist.*

Also a certain Noble man, prophaning the Sabbath usually in hunting, had a Child by his Wife with a head like a dog, and with his ears and chaps, crying like a hound.

A covetous *Flax-wife* at *Kinstat* in *France*, *An* 1559. using with her Maids to work at her trade on the *Lords day*, it seemed unto them that fire issued out of the *Flax*, but did no harm: the next Sabbath it took fire indeed, but was quickly quenched: but not taking warning by this, the third Sunday after, it took fire again, burnt the house, and so scorched the *wretched woman* with two of her Children, that they died the next day: but (through Gods mercy) a Child in the Cradle was taken out of the fire alive and unburnt. *Joh. Fine. lib. 3. de mir aculis*

On the 13 of *January*, *Anno Dom.* 1582. being the *Lords day*, the Scaffolds fell in *Paris Garden*, under the people, at a *Bear baiting*, so that eight were suddenly slain, & innumerable hurt and maimed. A warning, to such who take more pleasure on the *Lords day*, to be in a *Threatre*, beholding *Stow's Abridgement. An. 1582. Discite jam moniti, Dominum non temere Christus.*

holding *carnal* ſports, than to be in the *Church* ſerving God with the *ſpiritual* works of *Piety*.

Many fearfull examples of *Gods* Judgements by fire have in our days been ſhewed upon divers Towns, where the profanation of the Lords day hath been openly countenanced.

Stratford upon *Avon* was twice on the ſame day twelve-month (being the *Lords day*) almoſt conſumed with fire, chiefly for prophaning the *Lords Sabbaths*, and for contemning his word in the mouth of his faithful Miniſters.

Teverton in *Devonſhire*, (whoſe remembrance makes my heart bleed) was oftentimes admoniſhed by her godly Preacher, that God would bring ſome heavy judgement on the Town for their horrible prophanation of the *Lords day*, occaſioned chiefly by their Market on the day following. Not long after his death, on the third of *April*, *Anno Dom.* 1598. God (in leſſe than half an hour) conſumed with a ſudden and fearfull fire, the whole Towne, except only the *Church*, the *Court-houſe*, and the *Almes-houſes*, or a few poor peoples dwellings; where a man might have ſeen 400 dwelling houſes all at once on fire, and above 50 perſons conſumed with the flame. And now again ſince the former Edition of this Book, on the fifth of *Auguſt* laſt, 1612. (fourteen years ſince the former fire) the whole Town was again fired and conſumed, except

Whilſt the Preachers cried in the Church Prophaneneſſe, prophaneneſſe! gain would not ſuffer them to hear; therefore when they cried fire, fire in the ſtreets, God would not ſuffer any to help.

except some thirty *houses of poor people*, with the *School-house*, and the *Almes-houses*: they are blind who see not in this the finger of God. God grant them grace, when it is next built, to change their Market-day, and to remove all occasions of prophaning the *Lords day*. Let other Towns remember the *Tower of Silo*, Luk. 13. 4, and, taking warning by their neighbours chastisments, fear Gods threatnings, *Jer.* 17. 7. and believe Gods Prophets, if they will prosper, 1 *Chr.* 20. 20.

Many other examples of Gods judgements might be alledged; but if these are not sufficient to terrifie thy heart from the willfull prophanation of the *Lords day*, proceed in thy prophanation: it may be the *Lord* will make thee the next *example*, to teach others to keep his *Sabbaths* better.

He punisheth some in this life, to signifie how he will plague all wilfull transgressors of his Sabbaths at the last day.

Thus we have prov'd, that the Commandement of the Sabbath is *Moral*, and that the change of it from the seventh to the first day of the week was instituted by the authority of *Christ* and of his *Apostles*. But as in promulgating of the Law, divers Ceremonies peculiar to the Jewes were annexed, the rather to bind that people to the more careful performance thereof, as, to the first Commandment, *their deliverance from Ægypt*, shaddowing *their redemption from Hell*; to the fifth Commandement, *length of dayes in Canaan*, typing

eternal life in heaven; to the sixth Commandement, *abstinence from blood & things strangled*, figuring the care to *abstain* from all kind of murther: & to the whole Law, the ceremony of [a] *Parchment lace*, putting them in minde to keep within the limits of the Law. So likewise to the 4th. Commandment, were added *some ceremonies* which peculiarly belonged to the *Jewes*, and to no other people, as 1. The *double* [b] *Sacrifices* appointed for them on the Sabbath day, shadowing how God will be served on the Sabbath with greater obedience than on the week days. 2. The [c] *rigid and strict ceasing from making of fire*, [f] dressing of meat, and all bodily labour, both (g) remembring them of their full deliverance by *Moses* conduct from the fiery Furnaces, and slavery of *Ægypt*, upon (h) that day: as also shadowing unto them the *eternal redemption of our souls from Hell* by the death of Christ. 3. The keeping of the Sabbath upon the *precise seventh day in order of the Creation*, shadowing to the Jews that Christ by his death, and resting on their Sabbath day in the grave, should bring them rest and ease from the burthen and yoke of the Legall ceremonies, *which neither they nor their fathers were able to bear*, Act. 15.10. Col. 2.16,17.

And howsoever in *Pardise* before mans fall, the keeping of the Sabbath on the seventh day of the *Creation*, was not a *Ceremony*, but an *Argument of perfection*; yet after the fall, it became *Ceremonial*, and subj &

a Numb. 15.38.

b Numb. 28. 9, 10.

c Exod. 35. 2. d Ez. 16. 23.
e Deut. 5. 6.
f It was the Sabbath day on which Moses and the Children of Israel sang to God when Pharaoh and his host were drowned in the red Sea Ex. 10. See Trem. & Ian. Notes on Deut. 5.15. and on Exod. 12. 15.

subject to change in respect of the restauration by Christ: *As mans life before* the Fall being *immortal*, became afterwards *Mortal*; and *nakednesse* being an ornament before, became afterwards a *shame*; and *Marriage* became a type of the *Mystical union* betwixt Christ and his *Church. Ephes.* 5. And to fulfill the Ceremonies (added for the *Jewes* sake unto the Sabbath) Christ at his death rested in the grave all the *Jewes* Sabbath day, and by that rest fullfilled all these *ceremoniall Accessaries*. Now as the ceasing of the ceremonies annexed to the 1. 5. and 6. Commandements, & to Marriage, did not abolish those Commandments and Marriage, nor cause them to cease from being the perpetual Rules of Gods worship, and Mans righteousnesse; no more did the abrogating of the Ceremonies annexed to the Sabbath abolish the morality of the commandment of the Sabbath. So that though the *Ceremonies* be all abolished, by the accesse of the *Substance*, and the *Shadow* overshadowed by the *Body*, which is *Christ*, yet the holy *Rest* (which was commanded and kept before either the *Jewes* were a people or their Ceremonies annexed to the Sabbath) still continued as Gods perpetual Law: whereby *all the posterity of Adam* are bound to rest from their ordinary businesse, that they may wholly spend every seventh day in the solemn worship, and onely service of God their Creator and Redeemer; but in the

substance of the fourth Commandement, there is not found one word of any Ceremony.

The chief objections against the morality of the *Sabbath* are three.

Object. 1. Gal, 4.10. 1. That of *Paul* to the *Galatians*, *Ye observe dayes, and moneths, and times, and years, &c.* But there the Apostle condemns not the *moral* Sabbath (which we call the *Lords day*, and which he *himself* ordained according to Christs commandment in the same *Churches of Galatia* and *Corinth*, and kept himself in other Churches) but he speaks of the Jewish days and times and years, and the keeping of the Sabbath on the 7th day from the Creation, which he termeth *shadows of things to come*, abolisht now by Christ the body, and in the law are called *Sabbaths*, but are distinguished from *moral Sabbaths*.

1 Cor. 16. 1. & 14. 17. Act. 20. 7. Col. 2.11. Lev. 23. 37, 38.

Object. 2. Col. 2.16. 2. That of *Paul* to the Colos. *Let no man therefore condemn you in meat and drink, or in respect of an holy day, or of the new moon, or of the Sabbath day.* But here the Apostle meaneth the *Jewish* ceremoniall *Sabbaths*, not the *Christian Lords day*, as before.

Object. 3. Rom. 14. 5. 3. That of the same *Apostle* to the Rom. *This man esteemeth one day above another; another esteemeth every day alike*, &c. But S. *Paul* maketh no such account. For, the question there is not between *Jews and Gentiles*, but between the *stronger and weaker Christians*. The *stronger* esteemed one day above another: as appears

Rom. 15.1

pears in that there was a day both commanded and received in the Church, every where known and honoured by the name of the *Lords day*. And therefore *Paul* saith here, that *he that observed this day, observed it unto the Lord*. The observation whereof, because of the change of the *JEWISH* seventh day, some weak Christians, (as many now adaies) thought not so necessary, so that if men (because the *Jewish* day is abrogated) will not honour and keep holy the *Lords* day, but count it like other dayes; it is an argument, saith the Apostle, of their weakness whose infirmity must be born, till they have time to be further instructed and perswaded. Other objections are frivolous, and not worth the answering.

The true manner of keeping holy the Lords day.

NOw the sanctifying of the Sabbath consists in two things, First, *In resting from all servile and common businesse pertaining to our naturall life*. Secondly, *in consecrating that Rest whole to the service of God, and the use of those holy means which belong to our spiritual life*.

For the first.

1. *The servile and common works, from whence we are to cease, are generally all civill works, from the* * *least to the greatest.* More particularly.

* Ex. 31. 12, 12.

First from all the works of our Calling, though it were *reaping in the time of Harvest.*

Secondly from carrying *burthens* as Carriers do; or riding abroad for profit or for pleasure: God hath commanded that the beasts should rest on the Sabbath day, because all occasion of travelling or labouring with them should be cut off from man. God gives them that day a rest, & he that without necessity deprives them of their rest on the Lords day, the groans of the poor tired beasts shall in the day of the Lord rise up in *Judgment* against him. Likewise such as spend the greatest part of this day in *trimming, painting, & pampering* of themselves like *Jezabels*, doing the devils work upon *Gods* day.

Ex. 31. 15. &c. Ex. 34. 21. Neh. 13. 15. Jer. 17. 21, 22, 27. Deut. 5. 14. Rom. 8. 22. Deut. 25. 5. 1 Cor. 9. 9. Neh. 13. 15, 16, 19.

Thirdly, from keeping of *Fairs* or *Markets*, which for the most part God punisheth with pestilence, fire, and strange floods.

Fourthly, from studying any books or Sciences, but the holy Scriptures, and Divinity, for our studying must be *to be ravished in Spirit upon the Lords day.* In a word, thou must in that day cease in thy calling to do thy work, that the Lord by his calling, may do his work in thee. For whatsoever is gotten by *common working* on this day

Apoc. 1. 19.

day shall never be blessed of the Lord; but it will prove like *Achans* gold, which being got contrary to the Lords Commandment, brought the fire of Gods curse upon all the rest that he had lawfully gotten. And if Christ scourge them as *theeves*, who bought and sold in his *Temple* (which was but a *ceremonie* shortly to be abrogated;) is it to be thought that he will ever suffer those to escape unpunished who (contrary to his commandment) buy and sell on the Sabbath day, which is his perpetuall Law? *Christ* calleth such, sacrilegious Theeves; and as well may they steal the *Communion Cup* from the *Lords Table*, as steal from God the chiefest part of the *Lords day* to consume it in their own *lusts*. Such shall one day find the *Judgments of God* heavier than the opinions of *men*.

Fifthly, from all *recreations*, and *sports* which at other times are lawfull: for if lawfull words be forbidden on this day, much more lawfull sports, which do more steal away our affections from the contemplation of Heavenly things, than any bodily work or labour. Neither can there be unto a man (that *delighteth* in the *Lord*) any greater *delight* or recreation than the sanctifying of the *Lords day*. For, can there be any greater joy for a *person condemned*, than to come to his Prince his house to have his *Pardon* sealed? for one that is deadly *sicke*, to come to a Physician that can *cure him*? or for a *Prodigal Child*, that

Isa. 58. 13, 14.
Psal. 37. 4.

fed

fed on the husks of swine, to be admitted to eat the bread of life, at his *Fathers* table? or for him who fears for sin the tydings of death to come to hear from God the assurance of eternal life? If thou wilt allow thy self or thy servants, recreation, allow it in the six dayes which are thine; not on the Lords day, which is neither *thine* nor *theirs*. No *bodily recreation* therefore is to be used on this day; but so far as it may help the *soul* to do more cheerfully the *service of God*.

Eph. 5. 18. 19. Rom. 3. 11. Deut. 28 47. Isa. 58. 13.

Sixthly, from *grosse feeding*, *liberal drinking* of wines or strong drink, which may make us either *drousie*, or *unapt* to serve God with our hearts and minds.

Seventhly, from all talking about worldly things, which hindereth the sanctifying of the Sabbath, more then working: seeing one may *work alone*, but cannot *talk*, but with others.

He that keeps the Sabbath, only by resting from his *ordinary* work, keeps it but as a *Beast*. But, rest on this day, is so far commanded to Christians, as it is an help to *sanctification*; and labour so far forbidden, as it is an *impediment* to the outward and inward *worship* of God.

If then those recreations which are *lawful* at other times, are on the *Sabbath* not *allowed*, much more those that are altogether at all times unlawful. Who without mourning can endure to see Christians keep the Lords day, as if a celebrated feast rather to *Bacchus*, than to the honour

of

of the *Lord Jesus* the Saviour & Redeemer of the world? for having served God but an hour in outward shew, they spend the rest of the Lords day, in *sitting down to eat & drink, and rising up to play*. First *balasting* their bellies with *eating* and *drinking*; and then *feeding* their lusts with *playing and dancing*. Against which profanation all holy Divines both *old* and *new*, have in their times most *bitterly* inveighed: in so much that S. *Aug.* affirmeth *that it was better to plough than to dance upon the Sabbath day*.

1 Cor. 10. 7. Exod. 31. 9, 18, 19. Melius enim arare, quam saltare in Sabbato. Aug. in tit. Psal. 61.

Now in the name of *Almighty God*, (who rested, having created heaven and earth) and of his eternall Son *Jesus* the *Redeemer* of his Church who shall shortly come on the dreadfull day of doom, to judg all men according to the obedience which they have shewed to his commandments; I require thee, who readest these words, as thou wilt answer before the face of *Christ*, and all his holy Angels at that day that thou better weigh and consider whether *Dancing, Stageplaying, Masking, Carding, Dicing, Tabling, Chess-playing, Bowling, Shooting, Bear-baiting, Carousing, Tipling & such other fooleries of Robinhood, Morrice-dances, Wakes, and May-games* be exercises that God will blesse and allow on the *Sabbath day*. And seeing that no action ought to be done that day, but such as whereby we either *blesse God*, or look to receive a *blessing* from God, How darest thou do those things on that blessed day, on which thou darest

Act. 12. 31 Rom. 2. 12, &c. 2 Thes. 2. 8. &c.

not

not pray to God to bestow a blessing on it to thy use? Hear this, and tremble at this, *O prophane youth, of a prophane age!*

O heart all frozen, and void of the feeling of the grace of God! that, having every day in six, every hour in every day, every minute in every hour, so tasted the sweet mercy of thy God in Christ, without which thou hadst perished every moment! yet canst not find in thy corrupt and irreligious heart, to spend in thy Masters service that *one day* of the week, which he hath reserved for his own praise, and worship! Let them in defence of their prophanesse, *object* what they will, and answer what the Devill puts in their mouths: yet I would wish them to remember, that, seeing it is an ancient tradition in the Church, that the Lords *second coming* shall be upon the *Lords day*, how little joy they should have to be taken in those carnall sports to please themselves; when their Master should find them in spirituall exercises serving him. The prophanest wretch would then wish rather to be taken kneeling at prayers in the Church, then skipping like a Goat in a Dance. If this cannot move, yet I would wish our impure gallants to remember, that whilest they thus dance on the Lords day (contrary to the *Lords commandment*) they do but dance about the *Pits brink*, and they know not which of them shall first fall therein: whereinto being once fallen without repentance

Lactan. lib. 7. c. 1.

pentance, no greatneſſe can exempt them from the *vengeance* of that *great God*, whoſe Commandment (contrary to their knowledge and conſcience) they do thus *preſumptuouſly* tranſgreſs. If then Gods commandements cannot *deterr* thee, nor Gods Word *adviſe* thee; I ſay no more, but what St. *John* ſaid before me, * *He which is filthy let him be filthy ſtill.*

* Apo. 22. 11. This was the laſt and heavieſt curſe that Saint *John* wiſhed to ſpirituall Babylon.

For the ſecond.

2. The *conſecration of the Sabbath-reſt conſiſts in performing three ſorts of duties*, Firſt, *before*, Secondly, *at*, Thirdly *after* the publick exerciſes of the Church.

The duties to be performed before the publick exerciſes, are;

1. *To give over working* betime, on the *Even*; that thy body may be the more refreſhed, and thy mind the better fitted to ſanctifie the *Sabbath* on the next day. For want of this *preparation*, thy ſelf and thy ſervants, being tired with labour, and watching the night before, are ſo heavy, that when you ſhould be ſerving God, *and hearing what his Spirit ſaith to his Church* for your ſouls inſtruction, you cannot hold up your heads for ſleeping; to the *diſhonour of GOD*, the *offence* of the *Church*, and the *ſhame of your ſelves*: therefore the Lord commands us not only to *keep Holy*, but alſo to *remember* afore-hand the Sabbath day to keep it holy, by preparing our hearts, and removing all buſineſſe that might hin-

Apo c. 2. & 3.

Isa. 36. 2, &c. & 58. 13, &c.

hinder us to consecrate it *as a glorious day unto the Lord.* Therefore whereas the Lord in the other Commandements doth but either *bid or forbid*; he doth both in this Commandment, and that with a speciall *memorandum.* As if a Master would charge his servants to look well unto *ten things* of great trust; but to have a more speciall care to remember one of those ten, for divers weighty reasons: Should not a faithfull servant that loves his Master, shew a more *special* care unto that thing above all other businesses?

Exod. 16. 23, &c.

Thus *Moses* taught the people o'renight to remember the Sabbath; & it was an holy custom among our fore-fathers, when at the ringing to prayer on the Eve before, the *Husbandman* would give over his labor in the field, & the *Tradesman* his work in the shop, and go to the Evening prayer in the Church, to prepare their souls, that their minds might more cheerfully attend Gods worship on the *Sabbath day*,

Exod. 5. 15. 1 Cor. 7. 5. Gen. 35. 2. 1 Thes. 4. 2. 1 Sam. 21. 5. Exo. 9. 16. Psal. 19. 12. Eccl. 5. 1.

2. To possess that night *thy vessel in holinesse and honour*: that thou mayest present thy soul *more purely* in the sight of God the next morning.

3. To rise up early in the *morning* on the *Sabbath day.* Be carefull therefore to rise sooner on this day than on other days; by how much the service of God is to be preferred before all earthly businesses. For there is no *Master* to serve so *good* as *God*; and in the end, *no work* shall be better rewarded than his *service.*

4 When

4. When thou art up, consider with thy self what an *impure* sinner thou art; and into what a holy place thou goest to appear, before the most *holy God*, who seeth thy heart, and hateth all impurity and hypocrisie. Examine thy self therefore before thou goest to Church what *grievous* sins thou hast committed the *week past*, *confesse* them unto God, and earnestly pray for the pardon and forgiveness of them, and so *reconcile* thy self with God in Christ. *Renew* thy *vowes* to walk more conscionably, and pray for an increase of those graces which thou hast, and a supply of those which thou wantest. But especially pray that thou mayest have *grace* to hear the *Word of God*, read and preached, with *profit*; and that thou mayest receive the holy *Sacrament* with comfort (if it be Communion-day) that God by his *holy Spirit* would assist the Preacher to speak some thing that may *kill thy sin*, and *comfort thy Soul*, which thou mayest do in this or the like sort. Col. 4. 3.

A Morning Prayer for the Sabbath day.

O *Lord most high*, O God eternall, *all whose works are glorious, and whose thoughts are very deep; there can be no better thing than to praise thy Name, and to declare thy loving kindnesse in the morning, on thy holy and blessed Sabbath day.* For it is thy will and Commandement, that wee should Psal. 91. 1. 2, 5.

sanctifie

sanctifie this day in thy service and praise; and in the thankfull remembrance as of the *creation* of the world by the power of thy *word*, so of the *redemption* of Mankind by the death of thy *Sonne*. *Thine (O Lord) I confesse, is greatnesse, and power, and glory and victory, and praise; for, all that is in Heaven and Earth is thine: Thine is the Kingdome, O Lord, and thou excellest as head over all; both riches and honour come of thee, and thou reignest over all; and in thine hand is power, and strength, and in thine hand it is to make great, and to give grace unto all.* Now therefore, O my God, I praise thy glorious name, that whereas I a wretched sinner, having so many ways provoked thy Majesty to anger, & displeasure; thou notwithstanding, of thy favour and goodnesse (passing by my prophanenesse and infirmities) hast vouchsafed to adde this Sabbath again unto the number of my days. And vouchsafe, O heavenly Father, for the merits of Jesus Christ thy Son (whose glorious Resurrection thy whole Church celebrates this day) to pardon and forgive me all my sinnes and misdeeds: Especially, O Lord * cleanse my Soul from those filthy sins, with the blood of thy most pure, and undefiled *Lamb, which taketh away the sins of the World*, and let thy *Holy Spirit* more and more subdue my corruptions, that I may be *renewed* after thy *own Image*, to serve thee *in newnesse of life and holinesse of conversation.* And as of thy mercy, thou hast

1 Chr. 29. 11. &c.

* Here thou mayest confess whatsoever sin of the last week clogs thy conscience.

Joh. 1. 29.

haſt brought me to the beginning of this bleſſed day: ſo I beſeech thee make it a day of *Reconciliation*, betwixt my *ſinful ſoul* and thy *Divine Majeſty*; Give me grace to make it a day of *Repentance* unto thee: that thy goodneſs may ſeal it to be a day of pardon unto me; and that I may remember that the keeping holy of this is a Commandement which thine *owne finger* hath written; That on this day I might meditate on thy glorious works of our *Creation* and *Redemption*, and learn how to *know* and to *keep* all the reſt of thy holy Laws, and Commandements And when anon, I ſhall with the reſt of the holy Aſſembly, appear before thy preſence in thy houſe, to offer unto thee our *Morning ſacrifice of praiſe*, *and Prayer*; *and to hear what thy Spirit, by the preaching of thy Word, ſhall ſpeak unto thy Servant*: Oh, let not my ſinnes ſtand as a *cloud*, to ſtop my Prayers from aſcending unto thee, or to keep back thy Grace from deſcending by thy Word into my heart. I know, O Lord, and tremble to think, that *three parts* of the good ſeed falls upon bad ground. Oh! let not my heart be like the *high way*, which through hardneſs, and want of true underſtanding receives not the ſeed, till the evill one cometh and catcheth it away; nor like to the *ſtony ground*, which heareth with joy for a time, but falleth away as ſoon as perſecution ariſeth for the Goſpel ſake; nor like the *thorny ground*, which by the

Mat. 13. 4. &c. Luk. 8. 5.

the *cares of this world, and the deceitfulnesse of riches, choaketh the word which it heareth, and makes it altogether unfruitfull:* but that, like unto the *good ground,* I may hear thy Word, with an *honest and good heart, understand it and keep it, and bring forth fruit with patience* in that measure that thy wisdome shall think meet, for thy glory and mine everlasting comfort.

Col. 4. 3. Act. 26. 18 Open likewise, I beseech thee, O Lord, the *door of utterance* unto thy faithfull servant, whom thou hast sent unto us *to open our eyes, that we may turn from darknesse to light, and from the power of Satan unto God: that we may receive forgivenesse of sinnes, and inheritance among them which are sanctified by faith in Christ.* And give me grace to submit my self unto his

1 Thes. 5. 13. Heb. 13. 17. 1 Cor. 11. 10. Eph. 3. 10. 1 Pet. 1. 12. Ministry, as well when he terrifieth me with Judgements as when he comforteth me with thy mercies, and that I may have him in *singular love for his works sake;* because he watcheth for my soul, as he that must give account for the same unto his Master. And give me grace to behave my self in the holy Congregation with comlinesse and reverence as in thy presence, and in the sight of thy holy Angels. Keep me from drowsinesse & sleeping, and from all wandring thoughts and worldly imaginations: sanctifie my Memory, that it may be apt to receive, & firm to remember those good and profitable Doctrines which shall be taught unto us out of thy Word. And that through the assistance of thy holy

holy Spirit, I may put the ſame leſſons in practice for my direction in proſperity, for my conſolation in miſery, for the amendment of my life, & the glory of thy name. And that this day, which godleſſe and prophane perſons ſpend in their own luſts and pleaſures, I (as one of thy obedient ſervants) may make my *chief delight to conſecrate to thy glory and honour, not doing my own ways, nor ſeeking mine own will, nor ſpeaking a vain word*; but that ceaſing from the wo ks of ſin, as well as from the works of mine ordinary calling, I may, through thy bleſſing, feel in my heart the beginning of that eternall Sabbath, which in unſpeakable joy and glory I ſhall celebrate with *Saints* and *Angels* to thy praiſe and worſhip, in thy heavenly Kingdome for evermore. All which I humbly crave at thy hands in the name and mediation of my Lord Jeſus; in that form of prayer which he hath taught me.

Isa. 18. 13.

Isa. 66. 33.

Our Father which art in heaven, &c.

Having thus in private prepared thine own ſoul; If thou haſt the charge of a Family, call all thine *houſhold* together, read a Chapter, and pray as in the Week days: but remember ſo to diſpatch theſe *private preparations* and duties, as that thou and thy family may be in the Church before the beginning of prayers. Elſe your private exerciſes are rather an *hinderance* than a *preparation*. And as thou (and thy houſhold) do go in all *reverence*

to

towards the Church, let every one medi-
tate thus with himself.

Things to be meditated as thou goest to the Church.

THat thou art going to the Court of the
Lord, and to speak with the great
Psal. 10. 4. God by *prayer*, and to hear his Majesty *speak* unto thee by his *word*: and to re-
ceive his *blessing* on thy *Soul*, and thy *be-
nest labour*, in the six days last past.

2. Say with thy self by the way, *As the Hart brayeth for the rivers of water, so pan-
teth my soul after thee, O God, My soul thir-*
Psal. 42. 1, 2. *steth for God, even for the living God: when*
Ps. 84. 10. *shall I come and appear before the presence of God?* For, *a day in thy court is better than a thousand other where. I had rather be a*
Psal. 5. 7. *door-keeper in the house of my God, than to dwell in the Tabernacles of wickednesse. Therefore I will come into thy House in the multitude of thy mercies, and in thy fear will I worship towards thine holy Temple.*

Gen. 28. 16, 17. 3. As thou entrest into the Church say, *How fearfull is this place! this is none o-
ther but the house of God, this is the gate of Heaven, surely the Lord is in this place: God*
1 Cor. 14. 25. *is in this people indeed.* And prostrating with thy face downward, being come to
Psal. 26. 8. thy place, say, *O Lord, I have loved the*
Psal. 27. 6. *habitation of thy House, and the place where thy honour dwelleth: One thing therefore have I desired of thee that I will require, e-
ven that I may dwell in thy House all the days of my life, to behold thy beauty, and to*

visit

visit thy Temple; therefore will I offer in thy Tabernacle sacrifices of joy, I will sing and praise the Lord. Hearken unto my voyce, O Lord, when I cry; have mercy also upon me, and hear me. Doubtlesse kindness and mercy shall follow me all the days of my life, and I shall remain a long season in the House of the Lord, And this is that preparation or looking to our feet, whereto *Solomon* adviseth us, before we enter into the house of God.

Psal. 27. 5.

Psal. 23. 6.

Eccl. 5. 1.

The second sort of duties which are to be performed at the time of the holy assembly.

WHen prayers begin, lay aside thine own private Meditations; and let thine heart joyn with the Minister, and the whole Church, as being one body of Christ; and because that God is the *God of Order*, he will have all things to be done in the Church with *one heart and accord*: and the exercises of the *Church* are *common* and *publick*. It is therefore an ignorant pride for a man to think his own private prayers more effectual than the publik prayers of the whole Church. *Solomon* therefore adviseth a man, not to be rash to utter a thing in the Church before God. Pray therefore when the Church prayeth, sing when they sing, and in the action of kneeling standing, sitting, and such indifferent Ceremonies for the avoyding of scan-

1 Cor. 12. 12. Acts 1. 2. 46. and 4. 32.

Eccl 5. 1.

Ez. 46. 10. Psa. 110. 3.

scandal, the countenance of *charity*, and testimony of thine *obedience*) * conform thy self to the manner of the Church wherein thou livest.

Whilest the Preacher is expounding, and applying the word of the Lord, look upon him; for it is a great help to stir up thine attention, and to keep thee from wandring thoughts: so *the eyes of all that were in the Synagogues, are said to be fastned on Christ*, whilst he preached: and, *all the people hanged upon him when they heard him.* Remember that thou art there is one of *Christs Disciples to learn the knowledge of Salvation, by the remission of sins, through the tender mercy of God*, Luk. 1. ver. 77.

Be not therefore in the *School* of Christ like an idle Boy in a *Grammer School*, that *often heareth*, but *never learneth* his lesson; and still goeth to School, but profiteth nothing. Thou hatest it in a child, Christ detesteth it in thee. To the end therefore that thou mayest the better profit by hearing, mark

1 *The coherence, & explication of the Text.*

2 *The chief sum or scope of the Holy Ghost in that Text.*

3 *The division or parts of the Text.*

4 *The Doctrines; and in every doctrine the Proof, the Reasons, and uses thereof.*

A method of all others, easiest for the people (being accustomed thereto) to help them to remember the Sermon: and therefore much wished to be put in practice

* Cum Romam venio, jejuno Sabbato; cum hic sum, non jejuno; Sic & tu, ad quam forte Ecclesiam veneris, ejus morem serva; si cuiquam non vis esse scandalo, nec quenquam tibi. Ambr. cont Ep ad Aug. Inquar. Luk. 4. 20. Luk. 19. 48.

practice of all faithful Paſtors, who deſire to edifie their people in the knowledge of God, and his true religion.

If the Preachers method be too *curious* or *confuſed*, then labour to remember,

1. *How many things he taught, which thou knewest not before, and be thankful.*

2. *What ſins he reproved, whereof thy conſcience tells thee that thou art guilty, and therefore muſt be amended.*

3. *What vertues he exhorted unto, which are not ſo perfect in thee, and therefore endeavour to practiſe them with more zeal, and diligence.*

But in hearing, apply every ſpeech as ſpoken to thy ſelf, rather by God than by man, and labour not ſo much to hear the word of the Preacher ſounded in thine ear, as to feel the operation of the Spirit, working in thy heart. Therefore it is ſaid ſo often, *Let him that hath an ear, hear what the Spirit ſpeaks to the Church.* And, *Did not our hearts burn within us, whil'ſt he opened unto us the Scriptures?* And thus to hear the word, hath a *a* bleſſing promiſed thereto. It is the acceptableſt *b* ſacrificing of our ſelves unto God. It is the *c* ſureſt note of Chriſts Saints, the *d* trueſt mark of Chriſts ſheep, the *e* apparenteſt ſign of Gods Elect, the very bloud, as it were, which uniteth us to be the *f* ſpiritual kindred, brethren, and ſiſters of the Son of God. This is the beſt Art of memory for a good hearer.

When the Sermon is ended, 1. Beware

Iſa. 2. 3. Act 10.33. 1 Cor. 17. 25. Gal. 4. 14. 1 Theſ. 2, 13. Apoc. 2. 7. Luk. 14. 32.

a Luk. 11. 28.

b Rom. 16. 16.

c Deu. 33 3.

d Joh 10.17.

e Joh. 8 47. & 18: 37.

f Luk. 8. 21. Mark 3. 33.

thou depart not like the *nine Lepers*, till that for thine instruction to saving health, thou hast returned thanks and praise to God by an *after prayer*, and singing of a Psalm: and when the blessing is pronounced, stand up to receive a part therein, and hear it, as if Christ himself (whose Minister he is) did pronounce the same unto thee; for in this case it is true, *He that heareth you, heareth me*; and the Sabbath day is *blessed*, because God hath appointed it to be the *day*, *wherein by the mouth of his Ministers, he will bless his people which hear his Word, and glorifie his Name.* For though the Sabbath day in it self be no more blessed than the other six dayes; yet (because the Lord hath appointed it to *holy uses* above others) it doth as far excel the other dayes of the week, as the *consecrated bread* (which we receive at the *Lords Table*) doth the *common bread* which we eat at our *own Table.*

Ezek. 46.12.

Luk. 10. 16.

Numb. 6. 23, 25.

2. If it be a Communion day, draw near to the Lords Table in the *wedding garment* of a *faithful* and *penitent* heart, to be partaker of so holy a *banquet.*

And when *Baptisme* is to be administred, stay, and behold it with all reverend attention, that thou mayest, First, shew thy *reverence* to Gods *Ordinance.* Secondly, that thou maist the better consider thine *own ingrafting* into the visible body of *Christs Church*, and how thou *performest* the *vowes* of thy new Covenant. Thirdly, that thou mayest repay thy *debts* praying

ing for the infant which is to be baptized (as other Christians did in the like case for thee) that God would give him the *inward* effects of Baptisme by his *Bloud* and *Spirit*. Fourthly, that thou mayest *assist* the Church in praising God for *grafting* another member into his *Mystical body*. Fifthly, that thou mayest prove whether the effects of Christs death *killeth* sinne in thee, and whether thou be *raised* to newnesse of life by the *vertue* of his *Resurrection*: and so to be humbled for thy *want*, and to be thankful for his *grace*. Sixthly, to shew thy self to be a Free-man of Christs *corporation*, having a voice or consent in the admission of others into that Holy Society.

3. If there be any *collection* for the poor, freely without *grudging* bestow thine Alms as God hath *blessed* thee with ability. 2 Cor. 6. 4. 2 Cor. 9. 5, 6, 7. &c.

And thus far of the duties to be performed in the holy Assembly.

Now of the the third sort of duties, after the Holy Assembly.

AS thou returnest home, or when thou art entred into thy house, *meditate* a little while upon those things which thou hast heard; And as the *clean* beasts which *chew* the cud, so must thou bring again to thy remembrance that which thou hast heard in the Church: And then kneeling down, turn all to prayer, beseeching God to give such a blessing to Lev. 11. 3.

Psal. 119. 111.
Mat. 13. 9.

those things which thou hast heard, that they may be a *direction* to thy life, and a consolation unto thy soul. For till the Word be made thus our own, and as it were close hidden in our hearts, we are in danger, lest Satan steal it away, and we shall receive no profit thereby. And when thou goest to dinner, in that reverend and thankfull manner before prescribed, remember, according to thine ability to have one or more poor Christians, whose hungry bowels may be refreshed with thy meat: imitating holy *Job*, who protested that *he did never eat his morsels alone without the good company of the poor and fatherless*: that is the commandement of Christ our master, *Luke* 14. 13. Or at least wise, send some part of thy dinner to the poor, who lyes sick in the back Lane without any food: For this will bring a blessing upon all thy works and labours; and it will one day more rejoyce thy soul, than it doth now refresh his body, when Christ shall say unto thee, *O blessed Child of God, I was an hungred, and thou gavest me meat, &c. And for as much as thou hast done it for my sake to the least of these my bretheren, I take it in as good part, as if thou hadst done it to mine own self.*

Job 31, 17. 18.
Hest. 9, 21. Deut. 15, 10, &c. Mat. 25, 35, &c.

If thou be a private man either perform these holy duties by thy selfe, or joyn with some Godly family in the performance of them.

When dinner is ended, and the Lord praised, call thy family together, examine what they have learned in the Sermon: commend them that do well, yet discourage not them whose memories and capacities

pacities are weaker, but rather help them: for their will and minds may be as good. Turn to the proofs which the Preacher alledged; and * rub those good things over their memories again. Then ſing a *Pſalme* or more. If time permit, thou mayeſt teach and examine them in ſome part of the *Catechiſme*: conferring every point with the proofs of the holy Scripture. This will both encreaſe our knowledge, and *ſharpen* our memory: ſeeing by *experience* we find that in every trade they who are moſt *exerciſed*, are ever beſt *expert*. But in any wiſe remember ſo to diſpoſe all theſe private exercciſes, as thou mayeſt be with the *firſt* in the holy congregation at the *Evening exerciſe*; where behave thy ſelfe in the like devotion and reverence, as was preſcribed for the holy *exerciſe* of the *morning*.

Act: 17, 11. Heb: 5, 14. Mat: 6, 30. Jam: 5, 13. * Deut: 7, 30. Heb: 6, 1. Heb: 5, 14

After *Evening Prayer*, and at thy Supper, behave thy ſelf in the like Religious and holy manner, as was ſo meerly preſcribed. And either before or after Supper, if the ſeaſon of the yeare, and the weather do ſerve.

1. *Walke* into the *fields*, and meditate upon the *Works* of God; for in every *creature* thou mayeſt read, as in an *open Booke*, the *Wiſdome*, *Power*, *Providence*, and *Goodneſſe* of Almighty God. And how that none is able to make all theſe things in the variety of their *forms*, *vertues*, *beauties*, *life*, *motions* and *qualities*, but our moſt glorious God.

Pſal: 92, 5. and 19, 2, &c. & 8, 3, &c. Rom: 1. 9, 20. *Præſentem narrat quælibet herba Deum.* Iſa: 40. 26.

Psal. 8.

2. Consider how *gracious* he is, that made all these things to *serve* us.

3. Take occasion hereby to stir up both thy self, and others to *admire* and *adore* his *Power*, *Wisdome*, and *Goodnesse*, and to think what *ungratefull* wretches we are, if we will not (in all obedience) serve and honour him.

Mat. 25. 35. Jam. 5. 14. &c.

4. If any *neighbour* be sick, or in any heavinesse, go to *visit* him; if any be fallen at variance, help to reconcile them.

To conclude, *thee sorts* of works may lawfully be done on the Sabbath day.

1. Works of *Piety*, which either directly concern the *service* of God, though they be performed by *bodily* labour: as under the Law, the *Priests* did labour in *killing* and *dressing* the *Sacrifices*, and burning them on the Altar, and Christians under the Gospel, when they travell far to the places of Gods worship, it is but a Sabbath dayes journey, like to that of the *Shunamite*, who travelled from home to hear the Prophet on the Sabbath day, because she had no teaching near her own dwelling. And the Preacher, though he laboureth in the *sweat* of his *browes*, to the wearying of his body, yet he doth but a Sabbath days work. For the holy end sanctifieth the work, as the Temple did the gold, or the Altar the gift thereon. Or else such bodily labour whereby the people of God are assembled to his worship, as the sounding of Trumpets under the Law, or the ringing of Bels under the Gospel.

Mat. 11. 5. Acts 12.

2 King. 4. 22.

Mat. 22. 17, 19. Num. 10. 2, 3.

2. Works

2. Works of *Charity*, as to *a* save the *life of a man b* or of a *beast*, to *c fodder*, *water*, and *dresse* Cattel; to make honest *d* provision of meat and drink to refresh our selves, and to *e relieve the poor*, to *visit the sick*, to make *f collection for the poor*, and such like.

3. Works of necessity; not feigned but present and imminent, and such as could not be prevented before, nor cannot be deferred unto another day. As to resist the invasion of Enemies, or the robberies of Thieves, to quench the rage of fire, and for Physicians to stanch, or let blood, or to cure any other *desperate* disease; and for Midwives to help women in labour: Marriners may do their labour, Souldiers being assailed may fight, and * Posts may ride for the publick good, and such like. On these or the like occasions a man may lawfully work. Yea and when they are called, they may upon any of these occasions go out of the *Church*, and from the holy exercise of the *Word* and *Sacraments*, provided always that they be humbled, that such occasions fall out upon that *day* and time; and that they take no money for their pains on that day, but onely for their stuff, as in the *fear of God*, and conscience of his Commandement.

When the time of rest approacheth, retire thy self to some private place, and knowing that in the state of *corruption* no man living can sanctifie a Sabbath in that spiritual manner that he should, but

a 1 Kin. 17. 9.
b Mark 3. 4
c Mat. 12. 13.
d Luke 13. 15.
e Mat. 12. 1. Hos 9. 12
2 Corin 15. 22. 24.
f 1 Cor. 16. 1

* Nuncius praceps excipitur à Sabbato Iud. Comment sup. Numb. 13. 3.

that he commits many breaches thereof, in his *thoughts*, *words*, and *deeds*, humbly crave pardon for thy *defects*, and reconcile thy self to God, with this or the like *Evening Sacrifice*.

A private Evening Prayer for the Lords day.

a Is.:61. 3. b Gen: 18. 27. c Heb: 12. 29. d Job 21. 18. e Psal. 51. 3. f Zac: 3. 1, 2. g 1 Cor: 11. 18.

O *Holy*, *a Holy*, *Holy*, *Lord God of Sabbath*, Suffer me who am but *b dust* and *ashes*, to speak unto thy most glorious Majesty. I know that thou art a *c consuming fire*, I acknowledge that I am but withered *d stubble*; My *e sins are in thy sight*, and Satan *f stands at my right hand* to accuse me for them; I come not to excuse, but to *g judge* my selfe worthy of all those judgements which thy justice might most *justly* inflict upon me a wretched creature, for my sins and transgressions. The *number* of them is so great, the *nature* of them is so grievous, that they make me seem *vile* in mine own *eyes*, how much more loathsome in thy *sight*? I confesse they make me so far from being worthy to be called thy *Sonne*, that I am altogether *unworthy* to have the name of thy meanest *Servant*. And if thou shouldest but recompence me according to my desert, the earth (as weary of such a sinfull burthen) should open her mouth, and swallow me up, like one of *Dathans Family*, into the bottomlesse pit of hell. For if thou didst not spare the *naturall branches*, those *Angels* of glorious excellency,

2 Sam: 6. 22. Luk: 15. 2. Ps: 106. 17. 2 Pet. 2. 4.

lercy, but hurle ſt t'em d wn from the *h avenly habitations* into the pains of *helliſh darkneſſe*, to be kept un o damnation, when they ſinned but on e againſt thy Maj ſty; and didſt expe'l our firſt Parents out of *Paradiſe*, when they did but tranſgreſſ one of thy Lawes; alas, what vengeance may I expect, who have not offended in one ſinne onely; heaping daily ſinne upon ſinne, without any true repentance, *drinking iniquity as it were water*, ever powring in, but never pow r ng out any filthineſſe: and have tranſgreſſed not *one*, but *all* thy holy Laws and Commandements? Yea, this preſent day, which thou haſt ſtraitly commanded me to keep holy to thy praiſe and worſhip, I have not ſo religiouſly kept, and obſerve l, nor prepared my ſoule in that holineſſe and chaſtity of heart, as was fit to meet thy bleſſed Majeſty in the holy Aſſembly of thy Saints. I have not attended to the preaching of thy Word, nor to the adminiſt ation of thy Sacraments, with that humility, reverence, and devotion, that I ſhou'd. For though I w s preſent at thoſe exerciſes in my body, yet LORD, I was overtaken with much d owſineſſe And when I was awake, my mi de was ſo diſtract d and carried away with vain and worldly thoughts, that my ſoul ſeemed to be abſent, and out of the Church. I have not (ſo duly as I ſhould) meditated with my ſelfe, nor conferred with my Fam ly upon t oſe good inſtru-

Gen: 3 13.

Rom: 2. 5.

Job 15. 10.

ctions which we have heard and received out of thy holy Word, by the public Ministery. For default whereof, Satan hath stoln the most part of those instructions out of my heart, and I wretched creature have forgotten them, as though they had never been heard. And my family doth not thrive in knowledge and sanctification under my government, as they should. Though I know where many of my poor brethren live in want and necessity, and some in pain, and comfortlesse, yet I have not remembred to relieve, the one with my Almes, nor the other with my Consolations: but I have feasted my self, and satisfied mine own lust. I have spent the most part of the day in *idle talk*, *vain sports*, and *exercises*: yea Lord, I have, &c. And for all these my sinnes my Conscience cries *guilty*, thy *Law condemns* me, and I am in thy hand to receive the *sentence* and curse that is due to the wilful breach of so holy a Commandement. But what if I am by thy *LAW* condemned? yet, Lord, thy *GOSPEL* assures me that thy mercy is above all thy works, that thy grace transcends thy *Law*, and thy goodnesse delighteth there to *reign*, where sinnes do most *abound*. In the multitude therefore of the *mercies* and *merits of JESUS CHRIST my Saviour*, I beseech thee, O Lord, (who despisest not the sighings of a contrite heart, nor desirest the death of a penitent sinner) to pardon and

Here confess whatsoever fault thou hast done that day by omission or commission, and then fetching from thy heart a deep sigh, say Psal. 105. 6. Iam. 2. 13. Rom 5 20.

and forgive me all these my sinnes, and all the errours of this day, and of my whole life; and free my soul from that Curse and judgement which is due unto me for them. Thou that didst justifie the contrite *Publican* for four words of confession, and receivedst the *Prodigal child* (when he had spent all the stock of grace) into favour, upon his repentance, pardon my sinnes likewise, O Lord, and suffer me not to perish for my transgressions. O spare me, and receive me into thy favour again. Wilt thou (O Lord) reject me, who hast received all *Publicans*, *Harlots*, and *Sinners*, that upon repentance sued to thee for grace? Shall I alone be excluded from thy mercy? Far be it from me to think so: for thou art the same God of mercy unto me, that thou wast unto them, and thy *compassion never fails*. Wherefore, O Lord, deal not with me after my merits, but according to thy great mercy. Execute not thy severe justice against me a sinner; but execute thy long sufferance in forbearing thine own creature. I have nothing to present unto thee for a satisfaction, but onely those *bloudy wounds*, bitter *Death* and *passion*, which thy blessed Sonne, my onely *Saviour*, hath suffered for me. *Him* (*in whom onely thou art well pleased*) I offer unto thee, for all my sinnes, wherewith thou art displeased. He my Mediator, the request of whose bloud, *speaking better things than that of*

Ezek. 33. 11.

Luke 18. 13.

Mat. 21. 31. 32.

Iam. 3. 21.

Heb. 12. 24.

of *Abel*, thy mercy can never gain-say; illuminate my understanding, and sanctifie my heart with thy holy Spirit, that it may bring to my remembrance all those good and profitable lessons, which this day, and at other times have been taught me out of thy holy Word; that I may remember thy commandments to keep them, thy judgements to avoid them, and thy sweet promises to rely upon them in time of misery and distresse. And now, O Lord, I resign my self to thy most holy will; O recieve me into thy favour, and so draw me by thy grace unto thy self, that I may as well be thine by love and imitation, as by calling and creation. And give me grace so to keep holy thy Sabbath in this life, that (when this life is ended) I may with all thy Saints and Angels, celebrate an *eternal Sabbath of joy* and praise, to the honour of thy most holy Name, in thy heavenly Kingdome for evermore, *Amen*.

And then calling thy family together, shut up the Sabbath with the *Meditations* and *Prayers* before prescribed for thy Family. And the Lord will give thee that night a *more sweet and quiet rest than ordinary*, and prosper thee the better in all thy labours of the week following.

Thus far of the ordinary Practice of Piety, both in private and publick.

Now

Now followeth the extraordinary practice of Piety, whereby God is glorified in our lives.

THe extraordinary *Practice of Piety* consists, either in *Fasting* or *Feasting*.

1. *Of the Practice of Piety in Fasting.*

There are divers kinds of *Fasting*: First, a *constrained Fast*, as when men either have no food to eat; as in the *a* Famine of *Samaria*: or having food cannot eat it for *heavinesse* or *sickneesse*: as it befell them who were in the *b* Ship with Saint *Paul*. This is rather *Famine* than *Fasting*.

Secondly, *A natural Fast*, which we undertake *Physically*, for the health of our body.

Thirdly, *A Civil Fast*, which the Magistrate enjoyneth for the better maintenance of the *Commonwealth*, that by using Fish as well as Flesh, there may be greater plenty of both.

Fourthly, *A miraculous Fast*, as the forty days Fast of *Moses* and *Elias*, the *types*; and of *Christ*, the *substance*. This is rather to be *admired* than *imitated*.

Fifthly, *A daily Fast*, when a man is carefull to use the Creatures of God with such moderation, that he is not made *heavier*, but more *cheerfull* to serve God, and to do the duties of his calling. This is especially to be observed of Ministers and Judges.

Sixthly, *A religious Fast*, which a man volun-

Iejunium.

1 Coactum.

a 2 King. 6. 26.

b Acts 27. 33.

2 Physicum. Nihil perculosius habitudine corporis extreme bona: detrahenda sunt ergo per jejunium redundantia, ne natura suo pondere fracta succumbat. Basil. hom. 1.

3 Politicum.

4. Miraculosum.

5. Quotidianum. 1 Tim. 3. 3. Tit. 2. 3. Pro 31. 4, 5. 6. Religios. 2 Cor. 6. 4, 6.

voluntarily undertakes, to make his body and soul the fitter to pray more fervently unto God upon some extraordinary occasion. And of this fast only we are to treat. The *Religious Fast* is of two sorts, either *private or publick*.

1. *Of a private Fast.*

THat we may rightly perform a private Fast, four things are to be observed. First, the *Author*; Secondly, the *Time*, and *Occasion*; Thirdly, the *Manner*; Fourthly, the *Ends* of private Fasting.

Jejunium in Paradiso præscriptum est, reverere igitur Jejunii canitiem. *Basil. hom. cap de Jejun.* Exod. 13. 3. Lev. 23. Mar. 6. 17. and 9. 15. * Qui Jejunat, Angelorum vitam vivit, & dum paucissimis contentus est, similitudinem cum illis assequitur, Basil. hom. de Iejun. Natura os parvum & gutur arctum homini dedit. Quamdiu Iejunavit Adam, in Paradiso fuit, comedit, & ejectus est. Hieron.

2. *Of the Author.*

THe first that ordained fasting was *God* himself in *Paradise*, and it was the *first Law* that *God* made in commanding *Adam* to abstain from eating the forbidden fruit. *God* would not *pronounce* or *write* his *Law* without *Fasting*, and in his *Law* commands all his people to *Fast*. So doth our Saviour *Christ* teach all his *Disciple* under the *New Testament* likewise. By Religious *Fasting* a man comes neareſt the life of * *Angels*, and to *do Gods will on earth, as it is done in heaven.*

Yea, *Nature* seemeth to teach man this duty, in giving him a little mouth, and a narrow throat, for *Nature* is content with a little, *Grace* with lesse. Neither doth *Nature* and *Grace* agree in any one

ole act better than in this exercise of religious *fasting*; for it strengthen t i the *memory* and clear eth the *mind*, illuminateth the *understanding*, and bridle h the *affections*, mortifieth the *flesh*, and preserveth *chastity*, preventeth *sickness*, and continueth *health*: it delivereth from *evil*, and procureth all kind of *blessings*.

By breaking this *fast*, the Serpent overthrew the first *Adam*, so that he lost *Paradise*. But by keeping a *Fast*, the second *Adam* vanquished the Serpent, and restored us into heaven. *Fasting* was she who covered *Noah* safe in the *Ark*, whom intemperance uncovered, and left stark naked in the Vineyard. By fasting, *Lot* quenched the flame of *Sodom*, whom *drunkenesse* scorched with the fire of *Incest*. Religious *fasting* and *talking* with God, made *Moses* face to shine before men, when idolatrous *eating* and *drinking* caused the *Israelites* to appear abominable in the sight of God. It wrapt up *Elias* in an *Angelical Coach* to *Heaven*: when voluptuous *Ahab* was sent in a bloudy *Chariot* to hell. It made *Herod* believe that *Iohn Baptist* should live after death by a blessed resurrection: when after an intemperate life, he could promise nothing to himself but eternal death and destruction. O *divine Ordinance* of a *divine* Author,

Præceptum esse Iejunium video, quibus autem diebus non oporteat jejunare & quibus oporteat, præcepto Domini vel Apostolorum non invenio definitum. Aug. ad Casal. Ep. 86. Indifferenter Iejunandum, ex arbitrio non ex imperio novæ disciplinæ, pro temporibus & causis unuscujusque. Ter. adver. Psychic. Montanus hæretic. primus erat qui Iejunniorum leges præscripsit. Euf. Eccl. hist. l. 5. c. 17. ex Apollon.

2 *Of the time.*

The holy Scripture appoints no *Time* under the New Testament to fast; but leaves it unto Christians own free choice, *Rom* 14. 3. 1 *Cor.* 7. 5. to fast as occasions shall be offered unto them, *Matth.* 9. 14. As when a man becomes an humble and earnest suiter unto God for the pardon of some grosse sinne committed, or for the *prevention* of some sin, whereunto a man feels himself by *Satan* sollicited; or to obtain some special *blessing* which he wants; or to *avert* some *judgement* which a man fears, or is already fallen upon himself or others: or lastly, to subdue his flesh unto his *Spirit*, that he may more cheerfully pour forth his soule unto God by prayer. Upon these occasions a man may fast a *a* day or *b* longer, as his occasion requires, and the *constitution* of his body, and other *needfull affaires* will permit.

a Lev. 23 32. Ioſh. 7 6. 2 Sam 3. 3. *b* Neh. 4. 16.

3. *Of the manner of a private Fast.*

The true manner of performing a *private* Fast, consists partly in *outward*, partly in *inward* actions.

The outward actions are, to abstain so the time that we Fast, 1. From all *worldly businesse and labour*, making our *Fasting day* as it were a *Sabbath day*, Lev 23. 28. For worldly *businesse* will distract our minds from holy *devotion*. 2. From all *manner of food*, yea from *d bread* and *water*, so farre as health will permit: 1. That so we may acknowledge our own

c Lev. 23. 28, 36. Ioel 1. 14. and 2. 15. *d* 2 Sam. 3. 35. Ezra 10. 6. Dan 10. 3. Neh. 4. 16. Acts 9. 9.

indignity

indignity, as being unvvorthy both of *life*, and all the *means* for the maintenance thereof. 2. That by afflicting the body, the ſoul vvhich followvs the *conſtitution* thereof may be the more *humbled*. 3 That ſo vve may take a godly *b revenge* upon our ſelves, for abuſing our liberty in the uſe of Gods creatures. 4. That by the *hunger* of our *bodies*, through vvant of theſe *earthly* things, our ſouls may learn to hunger more eagerly after *ſpirituall* and *heavenly* food. 5. To put us in mind, that as vve abſtain from *food*, which is *lawfull*, ſo we ſhould much more abſtain from *c Sinne*, which is altogether *unlawfull*.

b 2 Cor 7.11.

c Quid prodeſt vacare corpus abeſcis, & animam replere peccatis? Aug. de temp. Ser. 46.

Thirdly, from *good* and *coſtly d Apparrel*; that as the *abuſe* of theſe puffs us up with pride; ſo the laying aſide their *lawfull uſe* may witneſſe our *humility*. And to this end in antient times they uſed (eſpecially in publick Faſts,) to put on *ſackcloth*, or other *courſe apparel*. The equity hereof ſtill remaineth; eſpecially in *publick Faſts*, at which time to come into the aſſembly, with *ſtarched bands*, *criſped hair*, *brave apparel*, and decked with *flowers* or *perfumes*, argueth a ſoul that is neither humble before God, nor ever knew the true uſe of ſo holy an exerciſe.

d Ex. 33. 5. 6. *e* Heſt. 4. 1. 2 Io. 3. 5, 6. Ioel 1. 13. Mat. 11. 21.

Fourthly, from the full *meaſure of ordinary ſleep*; That thou mayſt that way alſo humble thy body; and that thy ſoul may *watch* and *pray* to be prepared for the coming of Chriſt. And if thou wilt break thy ſleep early and late for *worldly*

f 2 Sa. 12. 16. Ioel 1. 13. Heſt. 4. 3. 1 King. 21. 7.

ly gain: how much more ſhouldeſt thou do it for the *ſervice of God*? and if *Ahab* (in imitation of the godly) did in his *Faſt* lie in *Sack-cloath* to break his ſleep by night, what ſhall we think of thoſe whom on a *Faſting-day* will yield themſelves to ſleep in the open *Church*.

Fifthly, and laſtly, from all outward *pleaſures* of our ſenſe. So that as it was not the * *throat* onely that *ſinned*, ſo muſt not the *throat* onely be *puniſhed*: and therefore we muſt endeavour to make our eyes (as at all times) ſo eſpecially on that day, to faſt from beholding *vanities*; our ears from hearing *Mirth*, or *Muſick*, but ſuch as may move to *mourn*; our noſtrils from pleaſant *ſmels*; our tongues from *lying*, *diſſembling*, and *ſlandering*; yea, the uſe of the *Marriage-bed* muſt be omitted in a religious reverence of the Divine *Majeſty*, that ſo nothing may hinder our true humiliation, but that all may be ſignes that we are unfeignedly humbled. Thus much of the outward manner.

* Si ſola gula peccavit, ſola jejunet, & ſufficit? Si vero peccaverunt & membra cætera, cur non jejunent & ipſa? Bern. Ser. Quadr. 3.

2. The inward manner of *Faſting* conſiſts in two things. 1. *Repentance*. 2. *Prayer*.

Repentance hath two parts.

1. *Penitency* for ſins paſt.
2. *Amendment of life* in time to come.

This *Penitency* conſiſts in three things. Firſt, an inward *inſight* of ſinne, and *ſenſe* of miſery. Secondly, a *bewailing* of thy vile eſtate. Thirdly, an *humble and particular confeſſion* of all thy known ſins.

1. *Of*

1. *Of the inward insight of sin, and sense of miser).*

This *sense and insight* will be effected in thee; First, by considering thy sins, especially thy grosse sins, according to the circumstances of the time *when*, *place* where, *manner* how, and *persons* with whom it was committed. Secondly, the Majesty of God, against whom it was done: and the *rather*, because thou diddest such things against him since he became a *Father* unto thee, and bestowed so many sweet *blessings* in bountifull manner upon thee. Thirdly, in considering the *curses* which GOD hath threatned for thy sin: how grievously God hath plagued others for the same fault, and how that no *meanes* in Heaven or Earth could deliver thee from being *eternally damned* for them, had not the *Son of God* so lovingly died for thee. Lastly, that if God *loves* thee, he must chasten thee ere it be long, with some grievous *affliction*, unlesse thou dost *prevent* him by speedy and unfeigned repentance. Let these and the like considerations, so *prick* thy *heart* with sorrow, that melting for remorse within thee, it may be *dissolved* into a *Fountain of tears*, trickling down thy mournful cheeks. This mourning is the beginning of *true fasting*, and therefore oft times * put for *fasting*, the first, and *principall* part of the *whole* action.

2. *Of the bewailing of thine own estate.*

Bewailing or lamentation, is the powring out

* Mat. 9. 15. Can the children mourn? then shall they fast. And Mark and Luke for mourn have fast. Examples. psal. 6. and 22. and 38. and 79. and Jeremies Lam. Ioel 2. 12, 17. Ier. 31, 18, 19. 20. Gen. 11. 17. Iob 39. 3. Psal. 147. Psal. 104. 11.

out of the inward mourning of the heart, by the outward meanes of the voyce and tears of thine eyes. With such *filial earnestnesse* and importunity in prayer, is our heavenly Father well pleased. Nay, when it is the *fruit* of his *Spirit*, and the *effect* of our *faith*, he cannot be displeased with it. For if he heard the *moans* which *extremity* wrung from *Ismael* and *Hagar*, and heareth the cry of the *Young Ravens*, and roaring of *Lyons*: how much rather will he hear the *mournfull lamentation* which his *own Children* make unto him in their misery.

3. *Of the humble confession of sins.*

1 Sam. 7. Ezech. 9. &c. Dan. 9. Neh. 8.

In this action thou must deal *plainly* with God, and adknowledge *all the sinnes thou knowest*, not only in generall but also in particular: this hath been the manner of all GODS Children in their Fasts: first because that without confession thou hast no promise of mercy or forgiveness of sinnes. Secondly, that so thou mayest acknowledge GOD to be *just*, and thy selfe *unrighteous*. Thirdly, that by the numbring of thy sinnes, thy heart may be the more humbled and pulled down. Fourthly, that it may appear that thou art a true penitent: for till God hath given thee grace to repent, thou wilt be *more ashamed* to confesse thy fault, than to commit thy sin. The plainer thou dealest in this respect with GOD, the more graciously will GOD deal with thee; for if thou dost *acknowledge thy sins*,

Pro. 28. 3. Psal. 32. 3. &c. Psal. 51. 4.

1 Joh. 1. 7, 9.

God

God is faithful and just to forgive thee thy sins: and the blood of Jesus Christ his Son shall cleanse thee from all thy sin.

To help thee the better to perform these three parts of Penitency, thou may'st diligently read such Chapters and portions of the holy Scriptures, as do chiefly concern thy particular sins: that thou mayest see Gods curse and judgements on others for the like sins; and be the more humbled thy self.

Thus far of the first part of Repentance, which is Penitency.

The other part which is *Amendment of life*, consists, First, in devout *Prayer*: Secondly, in devout *Actions*.

The devout *Prayer* which we make in time of *Fasting*, is either *deprecation of evil*, or *craving needful good things*.

Deprecation of evil, is, when thou beseechest GOD, for Christ the *Mediatours* sake, to pardon unto thee those sinnes which thou hast confessed; and to turn from thee those judgements which are due unto thee for thy *sinnes*. And as *Benhadad*, because he heard *That the King of Israel was merciful*, prostrated himself unto him with a *rope about his neck*; so because thou knowest that the *King of heaven is merciful*, cast down thy self in his presence, in all *true signes* of humiliation, (especially, seing he calleth upon thee to come unto him in thy troubles) and doubtlesse thou shalt find him most *merciful*. 2 King. 20. 3. Psal. 50. 16.

The

The *craving of needfull good things* is, First, a fervent and faithfull begging of God, to seal by his Spirit in thy heart, the assurance of the forgivenesse of all thy sins. Secondly, to *renew* thy heart by the *Holy Ghost*, so that sin may daily *decay*, and *righteousnesse* more and more *increase in thee*. Lastly, in desiring a supply of *faith, patience, chastity*, and all other graces which thou *wantest*: and an increase of those which God of his mercy hath bestowed upon thee *already*.

Phil. 4. 6. 2 Tim. 5. 5.

Thus far of Prayer in fasting.

The *devout Actions* in fasting are two: First, *a Avoiding evil*. Secondly, *doing good*.

a Ioh. 3 8, 10. Pulchrum est corporis jejunium, cum sit animus à vitiis jejunus, Hier. ad Cel. Ep. 14. Jejuna à malis actibus, abstine à malis Sermonibus; contine à cogitationibus pessimis, Cyr. in Lev. c 10.

1. *Of avoiding evil.*

This *Abstinence from evil*, is that which is chiefly signified by thy *Abstinence from food, &c.* and is the chief end of fasting, as the *Ninivites* very well knew. *A day of Fast, and not fasting from sinne, the Lord abhorreth.* It is not the *vacuity* of the stomack, but the *purity* of the heart that God respecteth. If therefore thou wouldest have God to turn from thee the *evil* of *affliction*, thou must first turn away from thy self the *evil* of *Transgressions*. And without this fasting from *evil*, thy *Fast* savours more noysome to God, than thy *breath* doth to *Man*. This made God so often to reject the Fast of the *Iewes*. And as thou must endeavour to avoid all sinne, so especially *that sinne* wherewith thou hast provoked God, either

Isa. 58. 2, &c. Zac. 7. 5, 7. Non possum ferre iniquitatem & interdictionē, Isa. 1. 13.

ther to *shake* his rod at thee: or already to *lay* his chastening hand upon thee. And do this with a resolution by the assistance of Gods grace, never to commit those sins again. For *a* what shall it profit a man by abstinence to humble his body: if his mind swell with his pride? Or to forbear Wine and strong drink, and to be drunk with wrath and malice? Or to let no flesh go into the belly, when lies, slanders, and ribaldry (which are worse than any meat) comes out of the mouth? To abstain from meat, and to do mischief, is the devils fast, who doth evil, and is ever hungry.

a Quid prodest tenuari corpus abstinentia, si animus intumescit superbia? Vinum non bibere, & ira inebriari? carnibus non vesci, & de ore omni esca sordidus egredi maledictum aut mendacium? Max. Epis. Qui cibis abstinēt, & mala agunt, dæmones imitantur, quibus culpa adest, & cibus deest, Isid.

2. *Of doing good works*

The *b good works* which as a Christian thou must do every day, but especially on thy *Fasting day*, are *either the works of Piety to God*, or *the works of Charity* towards thy brethren.

b Vis orationem tuam volare ad cœlum? Fac duas alas, jejunium & Eleemosynam. Aug. Isa. 58. 6. &c. Zac. 7. 9, 20.

1. *The works of Piety to God*, are, the *practice* of all thy former duties, in the *sincerity* of a good Conscience, and in the sight of God.

2. The *works of Charity* towards our *Brethren*, are, *forgiving wrongs*, *remitting debts to the poor*, that are not well able to pay; but especially in giving *Almes* to the poor, that want relief and sustenance. Else we shall *c* under pretence of *godliness*, practice *miserableness*:

c Qui jejunat ut parcat non ad Dei gloriam jejunat, sed substantiæ suæ parcit. Chrys. in Mat. 6. 9. Act. 10. 30.

like

like that who will pinch their own *bellies* to defraud their labouring *Servants* of their due allowance. As therefore Christ joyned *Fasting*, *Prayer*, and *Alms* together in *Precept*; so must you joyn them together, like *Cornelius*, in *Practice*. And therefore be sure to give at the least so much to the *a* poor, on thy *Fasting-day*, as thou wouldest have spent in thine own diet, if thou hadst not fasted that day. And remember, that *he that soweth plenteously, shall reap plenteously*, and that this is an *especial sowing day*. Let thy *Fasting* so *b afflict* thee, that it may *refresh* a poor Christian; and *rejoyce* that thou hast *dined and supped in another*; or rather, that thou hast *feasted hungry Christ in his poor Members*.

In *giving Alms*, observe two things, First, the *Rules*; secondly, the *Rewards*.

1 *Rules in giving of Alms, and doing good works.*

1. They must be done in *obedience to Gods Commandements*: not because we think it to be good, but because God *requireth us* to do such, and such a good deed; for such *c obedience* of the worker God preferreth before all *Sacrifices*, and the greatest *works*.

2. They must proceed from *c Faith*; else they *cannot please God*; Nay, without faith the most *specious* works are but *d shining sins*, and *Pharisees Alms*.

3. Thou must not think by thy good Works and Alms to *merit Heaven*; for in

a 2 Cor. 9. 6. Jejunium tuum te castigat, sed alterum lætificat. Aug. Ser. de temp. 64. Accipiat esuriens Christus quod jejunans minus accipit Christianus, August. de temp. Ser. 157. Beatus qui jejunat ut alat pauperem: imitatur enim Christum, qui animam suam posuit pro fratribus suis. Cyr. in Lev lib 10.

b 1 Sam. 15. 22.

c Heb. 11. 6. Rom. 14. 23.

d Splendida peccata. Aug.

in vaine had the *Son of God* shed his *bloud*, if *Heaven* could have been *purchased* either for *Money* or *Meat*. Thou must therefore seek *Heavens possession* by the *purchase* of *Christs bloud*, not by the *merits* of thine *own works*. For [a] *eternal life is the gift of God through Iesus Christ*. Yet every true Christian that believeth to be saved, and hopes to come to Heaven, must do good works, (as the Apostle saith) for *necessary uses*, which are four.

a Rom. 6. 11.

First, *that* [b] *God may be glorified*. Secondly, *that thou mayest shew thy self* [c] *thankfull for thy redemption*, Thirdly, *that thou mayest* [d] *make sure thine election unto thy self*. Fourthly, *that thou mayest* [e] *winne others* by thy holy education to think the better of thy Christian profession. And for these uses, we are said to be [f] *Gods workmanship created in Christ Iesus unto good works, and that God hath ordained us to walk in*.

b 1 Cor. 10. 31.
2 Cor. 8. 19. Phil. 1. 11
c Luke 1. 74. 75.
d 2 Pet. 1. 10. Isa. 61. 9.
e Mat. 16. 1 Eph. 2. 10.

4 Thou must not give thine Alms to *impudent Vagabonds*, who live in *willfull idlenesse* and *filthinesse*, but to the *Religious* and *honest* poor, who are either sick, or so old that they cannot work; or such who work, but their work cannot competently maintain them: Seek out these in the *back lanes*, and relieve them: But if thou meetest one that asketh an Alms for Iesus sake and knowest him not to be unworthy, deny him not; for it is better to give unto ten

counterfeits, than to suffer Christ to go in one poor Saint unrelieved. Look not on the Person, but give thine Alms as unto Christ in the party.

2. *Of the rewards of Almes-deeds, and good works.*

[a] Dan. 4. 24.

1. *Almes* are a special means to move God in mercy to turn away his [a] temporal judgements from us: when we by a true faith, (that sheweth it self by such fruits) do return unto him.

[b] Luke 6. 35, 36. [c] 2 Cor. 1. 3. [d] Luke 16. 1.

2. Merciful *Alms-givers* [b] shall be the *Children of the Highest*, and be like God their *Father*, who is the [c] *Father of Mercies*. They shall be his [d] Stewards to dispose his Goods: his Hands to distribute his Alms; and if it be so great an honour to be the Kings *Almoner*, how much greater is it to be the God of Heavens *Almsgiver*.

[e] Apoc. 14. 13. [f] Luke 16. 22. Psal. 91. 11. Heb. 1. 14.

3. When all this *world* shall forsake us then onely *good works* and *good Angels* shall accompany us, the one to [e] *receive* their *reward*, the other to deliver their [f] *charge*.

[g] 1 Tim. 6. 19. [h] Mat. 25. [i] Pro. 19. 17.

4. Liberality in Alms-deeds is our [g] *surest foundation that we shall obtain in eternal life* a liberal reward through the *Mercy* and *Merits* of Christ.

5. Lastly, by Alms-deeds we feed & relieve Christ in his *Members*; and [h] *Christ* at the *last day* will acknowledge our *love*, and reward us in his *Mercy*: and then it shall appear, that what we gave to the poor, was not *lost*, but [i] *lent unto the Lord*.

What

What greater motives can a Christian wish to excite him to be a liberal Almsgiver? Thus far of the manner of Fasting. Now followeth the *Ends.*

5 *Of the Ends of Fasting.*

The true *Ends of Fasting* are not to *merit* Gods favour or eternal life (for that we have only of the gift of *God* through *Christ*) not to *place Religion* in bodily abstinency (for Fasting in it self is not the *worship of God*, but an help to further us the better to *worship God.*) But the *true ends of fasting are three.*

First to subdue our a flesh to the spirit; but not so to *b* weaken our bodies, as that we are made unfit to doe the necessary duties of our calling. *A good man* (saith *Solomon*) *is mercifull to his beast*, Prov. 12. ver. 10. much more to his own *body.*

Secondly, that we may more devoutly contemplate *Gods holy will*, and fervently *c* pour forth our souls unto him by prayer: for as there are some kind of *Devils*, so there are also some kind of *sins*, which cannot be subdued but by *Fasting* joyned unto *Prayer*, Mat. 17. 22.

Thirdly, that by our *d serious humiliation*, and *judging* of our selves, we may escape *the judgment of the Lord*; not for the *merit* of our fasting (which is none) but for the *mercy of God*, who hath promised to remove his judgments from us, when we by Fasting doe unfeignedly humble our selves before him. And indeed no

a *Esd.* 8. 21. 1 *Cor.* 9. 7.
b 1 *Tim.* 5. 23. *Iejunium orationem roborat. Oratio sanctificat Iejunium.* Bern. Ser. *de Iejun.*
c *Ioel* 1. 17. *Neh.* 4. *Luk.* 2. 37. 1 *Cor.* 7. 5.
d *Ioel* 2. 18. 19. 1 *Cor.* 12.

Child of God ever conscionably used this holy *exercise*, but in the end he obtained his request at the hand of God, both in *receiveing* graces, which he wanted, as appears by the examples of a *Anna*. b *Iehosaphat*. c *Nehemiah*, d *Daniel*, e *Esdras*, f *Hester*, *as also in turning away judgments threatned*, or faln upon him, as may be seen in the example of the g *Israelites*, the h *Ninevites*, i *Reboboam*, k *Achab*, l *Ezekiah*, m *Manasses*. He, who gave this *dear Son* from Heaven to the death, to ransome us when we were his enemies, thinks nothing to dear on Earth, to bestow upon us when we humble our selves, being made his reconciled Friends and Children.

Thus far of the *Private Fast*.

a 1 *Sam.* 7.
b 2 *Chron.* 20.
c *Neh.* 1.
d *Dan.* 9.
e *Esd.* 8. 23.
f *Hest.* 9.
g 1 *Sam.* 7. 6.
h *Jon.* 3.
i 2 *Chron.* 12. 5. 7. &c.
k 1 *Kin.* 21.
l 1 *Chron.* 32. 16.
m 2 *Chron.* 33. 18, 19.
n *Jon.* 3, 7.
2 *Chron.* 20. 3.
Ezr. 8. 21.

2. *Of the* Publick *Fast.*

A *Publick Fast* is, when by the [a] Authority of the *Magistrate*, either the *whole Church* within his dominions; or some *special Congregation* (whom it concerneth) doe assemble themselves together, to perform the fore mentioned *duties* of *Humiliation*, either for the *removing* some publick o calamity threatned, or already inflicted upon them, as the *sword*, *invasion*, *famine*, *pestilence*, or other fearful sickness; or else for the *obtaining* of some *publick blessings*, for the good of the p *Church*, as to crave the *assistance* of his *holy Spirit*, in the *election*, and *ordination* of fit and able *Pastors*, &c. or,

o *Sam.* 7. 5, 6.
Ioel. 2. 15.
2 *Cor.* 20.
Ionah 5.
Hest. 4.
p *Exod.* 19.
Esdras 8.
Acts 1. 13. 14.

or, for the *triall of truth*, and *execution of Iustice*, in matters of difficulty and great importance, &c.

When any evil is to be removed, the a *Pastors* are to lay open unto the people, by the evidence of *Gods word*, the *sins* which are the special *causes* of that calamity; *call upon them to repent*, and *publish* unto them the mercies of *God* in *Christ* upon their Repentance. The people must hear the voice of *Gods Messengers* with hearty sorrow for their sins, earnestly *beg pardon in Christ*, and promise unfeigned amendment of their life. When any blessing is to be obtained, the *Pastors* must *lay open to the People the necessity of that blessing*, and the *goodnesse* of God who giveth such *graces* for the good of men. The *people* must *devoutly pray* unto *God* for bestowing of that Grace, and that he would bless his own *means* to his own *glory*, and the *good* of his *Church*. And when the holy Exercise is done, let every Christian have a special care according to his *ability*, b *to remember the poor*. And whosoever (when just occasion is offered) useth not the *holy* exercise of *Fasting*, he may justly suspect, that his heart never yet felt the power of true Christianity.

a *Ioel* 1. 14. *Neh.* 8.

b *Isa.* 58. 7, 10. 2 *Cor.* 9 7. *Gal.* 2. 10.

So much of *Fasting*, Now followeth the exercise of holy *Feasting*.

Of the Practice of Piety in Holy Feasting.

HOly *Feasting* is a solemne *Thanksgiving*, (appointed by Authority)

to be rendred unto God on some special day, for some *extraordinary blessings* or *deliverances received*. Such among the *Iews* was the Feast of the *Passeover*, to remember to praise God for their deliverance out of *Egypts* bondage, or the *Feast of Purim*, to give thanks for their deliverance from *Hamans Conspiracy*: Such amongst us are the fifth of *August*, to praise God for delivering *our gracious King*, from the *bloody Conspiracy* of the *Traiterous Gowries*: and the fifth of *November*, to praise God for the deliverance of the *King, and the whole state*, from the *Popish Gun-powder Treason*. Such Feasts are to be celebrated by a publick *rehersal* of those special benefits, by *spiritual Psalms* and *dantes*, by *mutual feasting* and *sending* presents *every one to his neighbour*, and by giving *gifts to the poor*.

Exod. 12. 15. *Hest.* 9. 19. 21.

But forasmuch as the benefit of our *Redemption* was the greatest that *Man* needed from God, or that God ever bestowed upon Man. and that the Lords Supper is left by our Redeemer as the chiefest memorial of our *Redemption*: every Christian should account this Holy Supper his *chiefest and joyfullest Feast* in this World. And seeing that as it ministreth to *worthy* partakers, the greatest assurance which they have of their *salvation*: so it pulleth *temporal judgements* on the *bodies*, and (without repentance) *eternal damnation* on the *souls* of them who *receive it unworthily*. Let us see how

a

a Christian may best fit himself to be a due *partaker* of so holy a *feast*; and to be a *worthy Guest* at so *sacred a Supper*.

Meditations concerning the due manner of practising Piety, in receiving the holy Supper of the Lord.

THough no man living is *of himself* worthy to be a guest at so *holy* a Banquet; yet it pleaseth God of his *grace* to *accept* him for a *worthy receiver*, who endeavoureth to receive that holy mystery, with that *competent measure* of reverence that he hath prescribed in his word. 2 Thes. 1. 11. Col. 1. 12.

He that would receive this holy Sacrament with due reverence, must conscionably perform three sorts of duties. First, *those which are to be done before he receiveth*. Secondly, *those that are to be done in the receiving*. Thirdly, *those that are to be done after that he hath received the Sacrament*. The first is called *Preparation*, the second, *Meditation*, the Third *Action or Practice*: Luke 20. 35. Apoc. 3. 4.

Of Preparation.

That a Christian ought necessarily to *prepare* himself before he presume to be a partaker of the holy Communion, may evidently appear by five reasons.

First, because it is Gods commandment. For if he commanded under the pain of death that none uncircumcised should eat the Paschal Lamb; nor any circumcised under four *dayes preparation*: how much *greater* preparation doth he Exod. 12. 48. & 22. 6.

r

t'quire of him, that cometh to receive he Sacrament of his *Body* and *Bloud*. which as it *succeedeth*, ſo doth it *exceed* by many degrees the Sacrament of the *Paſſeover*.

Secondly, becauſe the *example of Chriſt* teacheth us ſo much: for he *waſhed* his Diſciples *Feet* before he admitted them to eat of his *Supper*, ſignifying how thou ſhouldeſt lay aſide all *unpureneſs of heart* & *uncleaneſs of life*, and be furniſhed with *humility* and *charity*, before thou preſumeſt to taſte of his holy Supper.

Joh. 13. 5.

Thirdly, becauſe it is the counſell of the holy Ghoſt; *Let every man examine himſelf, and ſo let him eat, &c.* And if a man when he is to eat with an *earthly Prince, muſt conſider diligently what is before him, and put a knife to his throat, rather then to commit any rudeneſs*: how much more oughteſt thou to prepare thy Soul, that thou mayeſt behave thy ſelf with all fear and reverence, when thou art to feaſt at the Table of the *Prince of Princes*?

1 Cor. 11. 28.

Prov. 23. 1, 2.

Fourthly, becauſe it hath been ever the practice of all God's Saints, to uſe holy preparation, before they would meddle with *Divine Miſteries*. *David would* not go near to *Gods Altar*, till he had firſt *waſhed his hands in innocency*; much leſſe ſhouldeſt thou, without due preparation, approach to the *Lord's Table*. *Abimilech* would not give, nor *David* and his men would not

Pſal. 26. 6.

not eat the *Shew-bread*, but on condition that their *Vessels were holy*: How much lesse shouldst thou presume to eat the *Lords bread*, or rather *the bread which is the Lord*, unlesse the Vessel of thy heart be first cleansed by repentance? And if the Lord required *Ioshua* (as he had done *Moses* before) to put off his Shooes, in reverence of his holinesse, who was present in that place, when he appeared with his Sword in his hand for the destruction of his enemies: how much rather shouldst thou put off all the affections of thine earthly conversation, when thou commest near that place, where Christ appeareth to the eye of thy Faith, with *Wounds in his hands and side*, for the redemption of his Friends? and for this cause it is said, *That the Lambs Wife hath made her self ready for the marriage*. Prepare therefore thy self, if thou wilt in this life be *betroathed* unto *Christ by* Sacramental *grace*: or in Heaven *married* unto him by eternal *glory*.

1 Sam. 11. 4.

Exod. 35.

Iosh. 5. 18.

Apo. 19. 7.

Fifthly, because that God hath ever smitten with fearfull judgments, those who have presumed to use his holy Ordinances without due fear and preparation. God set a *flaming Sword* in a *Cherubins hand* to smite our first Parents, being defiled with sin, if they should attempt to go into Parradise, or *eat the Sacrament of the Tree of Life*. Fear thou therefore to be smitten with

Gen. 3. 24

the Sword of Gods vengeance, if thou presumest to go to the Church with an impenitent heart to eat the Sacrament of the *Lord of life*, God smote fifty thousand of the *Bethshemites* for *looking irreverently* into his Ark, and kild *Vzziah* with sudden death, for but *rash touching* of the Ark; and smote *Vzza* with the *Lepry* for medling with the Priests Office, which pertained not unto him. The fear of such a stroke made *Ezechiah* so earnest to pray unto God, that he would not smite the people that wanted *time to prepare themselves as they should, to eat the Passeover*: and it is said, that the Lord *heard Ezechiah, and healed the people*; intimating, that had it not been for *Ezechiah* Prayer, the Lord had *smitten* the People for their want of due *preparation*. And the man who came to the *Marriage feast* without his *wedding garment*, or examining of himself, was examined of anorher: and therepuon bound *hand and foot*, *and cast into utter darknesse*, Mat. 22, 12. And *S. Paul* tels the *Corinthians*, that for want of this *preparation in examining & judging themselves before they did eat the Lords Supper*, God hath sent that fearfull sicknesse among them, whereof *some were then sick, others weak*, and *many fallen asleep*, that is taken away by *temporal death*: Insomuch that the *Apostle* saith, that every unworthy *receiver eats his own judgement temporal*, if he repents: *eter-temally* if he repents not: and that in so hainous

1 *Sam.* 16. 19. 2 *Sam.* 6. 6. 2 *Chron.* 18. 26. *&c.*

1 *Cor.* 11. 29.

nous a measure, as if he *were guilty of the very Body and Blood of the Lord*, whereof this Sacrament is a holy *sign* and *seal*. And Princes punish the indignity offered to their great seal, in as a deep a measure, as that which is done to their own *Persons*, whom it representeth. And how hainous the guiltinesse of *Christs blood* is, may appear by the misery of the *Iews* ever since they wished *his bloud to be on them and their Children*. But then thou wilt say, It were *safer* to abstain from comming *at all* to the Holy Communion: Not so, for God hath threatned to punish the *wilful neglect* of his Sacraments, with *eternal damnation* both of body and soul; And it is the *Commandement of Christ*; *Take, eat, do this in remembrance of me*: and he will have his Commandement under the penaltie of his curse obeyed. And seeing that this Sacrament was the *greatest* token of Christs *love*, which he left at his *end* to his friends, whom he loved to the *end*, therefore the *neglect* and *contempt* of this Sacrament must argue the *contempt* and *neglect* of his *love* and *bloud shedding*: than which no sin in Gods account can seem more *hainous*. Nothing hindereth why thou mayest not come freely to the Lords table, but because thou hadst rather *want* the love of God, than leave thy filthy sins. O come, but come a guest prepared for the Lords Table; seeing they are *Blessed*, *who are called to the Lambs*

ver. 27.

Mat. 27. 25.

Num. 9. 13.
Heb. 2. 9.
Mat. 26. 26.
1 Cor. 11. 24.
Joh. 13. 1.
Heb. 10. 28. 29.

Lambs Supper. O come, but come prepared; because the *efficacy* of this Sacrament is received according to the *Proportion* of the *Faith* of the Receiver.

This preparation consists in the serious consideration of three things: First of the *worthinesse of the Sacrament*, which is termed to *discern the Lords body*. Secondly, of thine *own unworthiness*: which is to *judge thy self*. Thirdly, of the *means*, whereby thou mayest become a *worthy* Receiver: called *Communication of the Lords Body*.

Apo. 19. 9. Efficacia Eucharistiæ non æqualiter se habet, quoad omnes fideles, sed pro ratione fidei communicantium. Origen.

1. Of the worthynesse of the Sacrament.

THe *worthiness* of this Sacrament is considered three wayes: First, by the *Majesty of the Author* ordaining. Secondly, by the *preciousnesse* of the *parts* whereof it consisteth. Thirdly, by the *excellency* of the *Ends* for which it was ordained.

2. Of the Author of the Sacrament.

The *Author* was not any *Saint* or *Angel* but our *Lord Iesus*, the eternal Son of God. For it pertaineth to *Christ onely*, under the *New Testament*, to *institute* a Sacrament, because he can onely *promise* and *perform* the *grace* that it *signifieth*. And we are charged *to hear no voice but his* in his Church. How sacred should we esteem the *Ordinance* that proceedeth from so Divine an *Author*!

Mat. 17. 5.

2. *Of the parts of the Sacrament.*

The parts of this blessed Sacrament are three. First, the *earthly signs* signifying: Secondly, the *Divine word* sanctifying. Thirdly, the *heavenly graces* signified.

First, the *earthly signs* are [a] *Bread* and *Wine*, in number *two*, but one in use.

Secondly, the *Divine Word* is the Word of *Christ's institution*, pronounced with *prayers* and *blessings*, by a *lawful* [b] Minister. The *Bread* and *Wine* without the *Word* are nothing, but as they were before; but when the *Word* commeth to those *Elements*, then they are made a *Sacrament*; and God is present with his own Ordinance, and ready to perform whatsoever he doth *promise*. The Divine *words* of blessing, do not *change* or *annihilate* the [c] *substance* of the *Bread* and *Wine* (for if their substance did not remain, it could be no Sacrament) but it changeth them in *use* and in *name*. For, that which was before but *common* Bread and Wine to nourish mens *Bodies*, is after the *blessing* destinated to an holy use, for the *feeding* of the *souls* of Christians: And where before they were called but *Bread* and *Wine*, they are now called by the name of those holy things which they signifie, *The Body and blood of Christ*; the better to draw our minds from those *outward* Elements to the *Heavenly* graces, which by the *sight* of our *bodies* they represent to the spirituall eyes of our *faith*. Neither did Christ

a 1 Cor. 11. 23. &c. Prov. 9. 5.

b Heb. 5. 4. Num. 16. 40. 1 Cor. 10. 16. Eucharistiæ Sacramentum non de aliorum manu quam præsidentium sumimus. Tert. lib. de Coron. c. 3.

c Qui est a terra panis percipiens vocationem Domini, non jam communis panis est, sed Eucharistia, ex duabus rebus constans, terrena & cœlesti. Ir. lib. 4. cap. 30. Per sacramentum corporis & sanguinis Domini divinæ efficimur consortes naturæ & tamen esse non desinit substantia vel natura panis & vini. Gelasius contra Eutyc.

Christus visibilia symbola, corporis & sanguinis appellatione honoravit, non naturam mutans, sed gratiam naturæ adjiciens. Theodoret. Dialog. 1.

Christ directs these words, *This is my Body This is my Blood*, to the Bread and Wine, but to his Disciples, as appeareth by the words going before, *Take ye, eat ye.* Neither is the Bread his Body, but in the same sense that the Cup is the *New Testament, viz.* by a Sacramental *Metonymie.* And *Mark* noteth plainly that the words, *This is my Blood, &c.* was not pronounced by our Saviour, till after that all his Disciples had drunken of the Cup, *Mark* 14.23,24. And afterwards in respect of the natural substance thereof he calleth that *the fruit of the Vine*, which in respect of the spiritual signification thereof, he had before termed *his Blood*, *vers.* 15. after the manner of terming all Sacraments. And Christ bids us not to *make him*, but to *do this in remembrance of him*; and he bids us to eat not *simply his Body*, but his *Body* as it was *then broken*, and his *Blood shed*; which S. *Paul* expounds to be but the *communion of Christs Body*, and the [a] *communion of his Blood*; that is an effectual *pledge* that we are *partakers* of Christ, and of all the *merits* of his *Body* and *Blood.* And by the frequent use of this Communion, *Paul* will have us to [b] *make a shew of the Lords death till he come* [c] *from Heaven*, and till we, as [d] *Eagles, shall be caught up into the* [e] *air to meet him* who is the blessed *careass* and life of our souls.

a 1 Cor. 10.16.

b 1 Cor. 11. 26.
c Acts 3. 21.
d Act. 1. 11. Heb. 8. 2.
e Mat. 24. 17. 28.

Thirdly, the *spiritual graces* are likewise two; the *Body of Christ*, as it was with

with the feeling of Gods anger due to us, crucified: and his Blood, as it was in the like sort) *shed for the remission of our sins.* They are also in number two, but in use one, *viz. whole Christ*, withall his benefits *offered to all*, and given indeed to the *faithful.* These are the three integral parts of this blessed Sacrament, the Signe, the Word, and the Grace. The Signe with out this *Word*, or this *Word* without the *Sign* can do nothing: and both conjoyned are unprofitable without the *Grace* signified: but all three concurring, make an effectual Sacrament to a worthy Receiver. Some receive the *outward* Sign without the *spiritual* Grace, as *Iudas*, who (as *Austin* saith) received a *the bread of the Lord*, but not the *bread which was the Lord.* Some receive the *spiritual* grace without the *outward* sign, as the *Saint-Thief* on the Crosse; and innumerable of the faithfull, who *dying desire it*, but cannot receive it through some external impediments; but the worthy receivers to their comforts receive *both* in the *Lords Supper.*

Christ chose *Bread* and *Wine* (rather than any other Elements) to be the outward signes in this blessed Sacrament; first, because they are *easie* for *all sorts* to attain unto; secondly, to teach us, that as mans *temporal* life is chiefly nourished by b *bread*, and cherished by *wine*; so are our souls by his *body* and bloud sustained and quickened unto eternal *life.* Christ appointed

a *Panem Domini non panem Dominum. Aug.*

b *David calls bread the strength of mans heart, Psal. 104. 15. Isa. the stay of Bread, cap. 3. 1. Ezechiel. the staff of Bread, ca. 4. 16. Homer.* μὴν ἀνδρῶν

pointed Wine with the Bread to be the *outward* signs in this Sacrament, to teach us, first, that as the *perfect nourishment* of mans body consisteth both of *meat* and *drink*, so Christ is unto our souls, not in *part* but in perfection, both *salvation* and *nourishment*: secondly, that by seeing the Sacramental Wine *apart* from the Bread, we should remember how all his *precious blood* was *spilt* out of his *blessed body* for the *remission of our sins*. The *outward* signs the *Pastor* giveth in the Church, and thou doest eat with the *mouth of thy Body*: the *spiritual* grace *Christ* reacheth from heaven, and thou must eat it with the *mouth* of thy *Faith*.

3. *Of the end for which this holy Sacrament was ordained.*

The excellent and admirable Ends or *Fruits*, for which this blessed Sacrament was ordained, are *seven*.

Of the first End of the Lords Supper.

1. To keep Christians in a continual a *remembrance* of that *propitiatory sacrifice* which Christ *once* for all, offered by his *death* upon the *Cross*, to reconcile us unto God. *Do this* (saith Christ) *in remembrance of me*; And (saith the Apostle) b *As oft as ye shall eat this bread, and drink this cup, ye do shew the Lords death till he come.* And he saith, that (by this Sacrament, and the preaching of the Word) c Jesus Christ was so evidently set forth before the eyes of the *Galathians*, as if he had been crucified among them: for the whole *action* repre-

a *Mat.* 26. 26. 1 *Cor.* 11. 26. *Luk.* 22. 19.
b *Gal.* 3. 1. *Heb.* 9. 26. & 10. 29. & 1. 3.

representeth Christs death: the breaking of the *bread blessed*, the *crucifying of his blessed body*, and the *powering forth of the sanctified Wine*, the shedding of his *Holy blood*. Christ was *d* once in himself *really offered*: but as oft as the Sacrament is celebrated so oft is he *Spiritually* offered by the faithfull.

Hence the *Lords Supper* is called a *propitiatory Sacrifice*, not properly, or really, but *a* figuratively, because it is a *memoriall* of that *propitiatory* Sacrifice which *Christ* offered upon the Crosse. And to distinguish it from that real Sacrifice; the Fathers call it the *e unbloudy Sacrifice*. It is also called the *Eucharist*, because that the *Church* in this action offereth unto *God* the *Sacrifice of praise and thanksgiving* for her Redemption, effected by the true and *onely expiatory* Sacrifice of Christ upon the Cross. If the sight of *Moabs King*: sacrificing on his walls his own Son, to move his God to rescue him, 2 *Kings* 3. 27. moved the assailing Kings to such pity, that they ceast the assault. and raised their siege; how should the spiritual sight of *God the Father*, sacrificing on the Cross *his onely begotten Son*, to save thy soul, move thee to love *God* the *Redeemer*, and to leave sin

d Heb. 9. 26. & 10. 12. & 1. 3.

Quotidie nobis Christus crucifigitur. Aug. in Psal. 95.

a metonimicos.

e Incruentum sacrificium.

If it be unbloudy, because it is void of bloud, then it is not Christs naturall body: If because it is offered without shedding of blood, then it is not available for the remission of sins. Heb. 9. 22.

Christo cum Patre & Spiritu sancto sacrificium panis & vini in fide & charitate, sancta Ecclesia Catholica offerre non cessat. Aug. de fid. ad Pet. diac. cap. 10. Cum frangitur hostia, dum sanguis de calice in ore fidelium funditur, quid aliud quam Dominici corporis in cruce immolatio, ejusque sanguinis de latere effusio designatur; Can. dict. 2. de consec. cum frangitur 37.

That

that could not in justice be expiated by any meaner ransome?

Of the second end of the Lords Supper.

2. To *confirm our faith*; for God by this Sacrament doth *signifie* and *seal* unto us from Heaven, that according to the *promise* and *new Covenant* which he hath made in Christ, he will truly receive unto his grace and mercy all *penitent believers*, who duly receive this holy Sacrament; and that for the *merits of the death and passion of Christ*, he will as *verily* forgive them all their sins, as they are made *partakers* of this Sacrament. In this respect the holy Sacrament is called, *The seal of the new covenant and remission of sins.* In our greatest doubts we may therefore, receiving this Sacrament, undoubtedly say with *Sampsons* Mother: *If the Lord would kill us, he would not have received a burnt offering and a meat offering at our hands, neither would he have shewed all these things, nor would at this time have told us such things as these.*

Rom. 4. 11. Mat. 26. 28. Cor. 11. 25. Judg. 13. 23.

Of the third end of the Lords Supper.

3. To be a *Pledge* and *Symbole* of the most neer and effectual *communion* which Christians have with Christ: *the Cup of blessing which we bless, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ?* that is, a most effectual sign, and pledge of our Communion with Christ? This Union is called *abiding in us, joyning to the Lord, dwelling in*

1 Cor. 10. 16. Ioh. 14. 16. 23. 1 Cor. 6. 17. κοίλλησις. Eph. 3. 17. κατόκησις. Ioh. 15, 5. Eph. 6. σύστωμα.

our

our hearts: and set forth in the holy Scriptures by divers *Similies*. First, of the *Vine*, and branches. Secondly, of the *head*, and *body*. Thirdly, of the *foundation*, and *building*. Fourthly, of *one loaf* confected of many grains. Fifthly, of the *matrimonial union* betwixt man and wife, and such like. And it is threefold betwixt Christ and Christians. The first is *Natural*, betwixt our *humane nature*, and *Christs Divine Nature*, in the person of the Word. The second is *Mystical*, betwixt our persons absent from the Lord, and the person of Christ God and *Man*, into one *Mystical* body. The third is *celestial*, betwixt our persons present with the Lord, and the person of Christ in a *body glorified:* these three conjunctions depend each upon other. For had not our nature been first *Hypostatically* united to the nature of God in the Second person, we could never have been united to Christ in a *Mystical* Body. And if we be not in this life (though absent) united to Christ in a *Mystical* Union, we shall never have communion of *glory* with him in his *heavenly presence*. The *Mystical* Union (chiefly here meant) is wrought betwixt Christ and us by the *Spirit* of Christ, apprehending us: and by our *faith* (stirred up by the same *Spirit*) *apprehending Christ* again. Both which St. *Paul* doth most lively expres; *I follow after, if that I may apprehend that for which also I am apprehended of Christ Iesus.* How can

Eph. 2. 35. *Col.* 1. 18. *Rom.* 12. 4, 5. *Eph.* 3. 19. 20. 1 *Cor.* 10. 17. *Eph.* 5. 31. 32. *Apo.* 22. 2. *Phil.* 3. 12.

he

he fall aw ay that holdeth, and is so firmly holden? This union he shall best understand in his *minde*, who doth most feel it in his heart. But of all other times, this union is best felt, and most confirmed, *when we duly receive the Lords Supper.* For then we shall sensibly feel our hearts knit unto Christ, & the *desire of our soul* drawn by *Faith* and the *Holy Ghost*, as by the *cords of love*, neerer and neerer to his holinesse.

From this *communion with Christ*, there follow to the faithfull many unspeakable benefits.

2 *Cor.* 15. 1. *Rom.* 4. 2, 5. 1 *Pet.* 2. 4. *Phil.* 3. 9.

As first, Christ took by *imputation* all their sins and guiltinesse upon him, to satisfie *Gods justice* for them; and he freely gives by *imputation* unto us all his righteousnes in this life, and all his right unto eternal life, when this is ended: and counteth all the *good* or *ill* that is done unto us, as done unto his *own person.*

Mat. 25. 35. *Acts* 9. 4. *Mat* 25. 45. *Zach.* 2. 8.

Secondly, there floweth from *Christs nature* into our *nature*, united to him, the *lively spirit* and *breath of grace*, which reneweth us to a spiritual life, and so sanctifieth our *mindes*, *wills*, and *affections*, that we daily grow more and more conformable to the *Image of Christ.*

Eph. 4. 23. 24.

Rom. 8. 29. 2 *Cor.* 3. 18. *Ioh.* 15. 5. & 1. 10.

Thirdly, he bestoweth upon them all *saving graces*, necessary to attain eternal life. as the *sence of Gods love*, the *assurance of our election*, *with regeneration*, *justification*, and *grace to do good works*; till we come

come to live with him in his heavenly Kingdom. This should teach all true Christians to keep themselves as the *undefiled members* of Christs body, and to beware of all *uncleanness* & *filthiness* knowing that they live in Christ, or rather that *christ liveth in them*. From this *union* with Christ (sealed unto us by the *Lords Supper*) Saint *Paul* draweth arguments, to withdraw the *Corinthians* from the polution both of *Idolatry*, 1 *Cor.* 10. 16. and *Adultery*, 1 *Cor.* 16. 15, 16. 2 *Cor.* 8. 1. 4, 6, 7, 19.

Lastly from the former communion twixt *Christ* and *Christians*, there flows another *communion* twixt *Christians among themselves*. Which is also lively represented by the Sacrament of the *Lords Supper* in that the whole Church being *many*, do all communicate of one bread, in that holy action: *We being many, are one bread and one body*, for we are all partakers of that one bread; that as the bread which we eat in the Sacrament, is but *one* though it be confected of many grains: so *all* the faithfull, though they be many, yet are they but *one mystical body*, under *one head*, which is Christ. 1 *Cor.* 10. 17.

Our Saviour prayed five times in that prayer which he made after his last Supper, that his Disciples might be one, to teach us at once, how much this *Vnity* pleaseth him. This *Vnion* betwixt the faithfull, is so ample, that no distance of place can part; so *strong*, that death cannot dissolve it; so *durable*, that time cannot wear it out; so *John* 17, 11. 21, 22, 23, 26.

so *effectual*, that it breeds a fervent love betwixt those who never saw one anothers face. And this conjunction of *Souls* is termed the *communion of Saints*, which Christ effecteth by six speciall means. First by governing them all by one and the same *holy Spirit*. Secondly, by enduing them all with one and the same *Faith*. Thirdly, by shedding abroad his *own* a *love* into all their hearts. Fourthly, by *b* regenerating them all by *one* & the same *Baptisme*. Fifthly, by *c* nourishing them all with *one* and the same spiritual *Food*. Sixthly, by being one *d* quickning head of that one body of his Church, which he reconciled to God in the *body of his flesh*. Hence it was, that the multitude of believers *e* in the *primitive* Church, were of *one* heart, and *one soul, in truth, affection*, and *compassion*. And this should teach Christians to love one another; seeing they are all members of the same *holy* and mystical Body whereof *Christ* is Head. And therefore they should have all a *Christian sympathy* and *fellow-feeling*, to *rejoyce* one in anothers joy, to *condole* one in anothers grief, to bear with one anothers infirmity, and mutually to relieve one anothers wants.

1 *Cor.* 4. 13.

Eph. 4. 5.
a *Rom.* 5. 5.
b *Tit.* 3. 5.
Eph. 4. 5.
c 1 *Cor.* 10. 17. & 11. 33.
d *Col.* 1. 18. & 22.
e *Acts* 4. 32.

Of the fourth end of the Lords Supper.

4. To *feed the souls of the faithfull in the assured hope of life everlasting.* For this Sacrament is a sign, and pledge unto as many as shall receive the same according to Christ's institution, that he will according

according to his promise, by the virtue of his *crucified* body and bloud, as verily feed our souls to life eternal, as our Bodies are by Bread and Wine, nourished in this temporal life. And to this end Christ in the action of the Sacrament [a] *really giveth* his very *Body* and *Blood* to every faithful receiver. Therefore the Sacrament is called the *Communion of the body and bloud of the Lord.* And [b] communication is not of things *absent*, but *present*: neither were it the *Lords Supper* if the *Lords body* and *blood* were not there. Christ is verily present in the Sacrament by a *Double union*: whereof the first is spiritual, 'twixt *Christ* and the *worthy* Receiver; the second is *Sacramental*, 'twixt the *Body* and *Bloud* of Christ and the *outward signs* in the Sacrament. The former is wrought by means that the *same holy spirit* dwelling in *Christ* and in the *Faithful*, [c] incorporateth the faithfull as members unto Christ their head, and so maketh them one with Christ, and partakers of *all the graces, holiness, and eternal Glory*, which is in him, as sure, and as verily as they hear the *words of the promise*, and are partakers of the outward signs of the holy Sacrament. Hence it is that the *will* of Christ is a true Christians

a Audio quid verba sonent, neque enim mortis tantum ac resurrectionis suæ beneficium nobis offert Christus, sed corpus ipsum in quo passus est, ac resurrexit. Concludo realiter hoc est verè nobis in cœna dari Christi corpus ut sit animis nostris in cibum salutarem. Calvin. in Com. 2 Cor. 11. 25. 1 Cor. 10. 16.

b Quod se nobis communicat, id fit arcana spiritus sancti virtute, quæ res locorum distantia se junctas, ac procul dissitas non modo aggregare, sed coadunare in unum potest. Calv. 1 Cor. 11. 25. c Hæc (sc. in Corpus & sanguis Domini) accepta atque id efficiunt, ut & nos in Christo & Christus in nobis sit Hill. lib. 8. de Trin. Iam. corpus Christi meocorpori sociatum est, & sanguis ejus meas ornavit genas. B. Agneti dict. apud. Amb.

will

will and the Christians *life is Christ who liveth in him*. Galat. 2.20. If you look to the things that are united, this Union is *essential*; if to the truth of this Union, it is *real*; if to the *manner* how it is wrought, it is *spiritual*. It is not our faith that makes the Body and Bloud of Christ to be present: but the *Spirit* of Christ dwelling in him and us. Our *Faith* doth but revive, and apply unto our souls those heavenly graces which are offered in the Sacrament.

The other, being the *Sacramental Union*, is not a *Physical* or *Logical*, but a *spiritual* conjunction of the earthly signes, which are Bread and Wine, with the heavenly graces, which are the *Body* and *Blood of Christ*, in the act of receiving: as if by a *mutual relation* they were but one, and the same thing. Hence it is, that in the same *a* instant of time that the worthy Receiver eateth with his mouth the *Bread* and wine of the *Lord*, he eateth also with the mouth of his Faith, the very *body* and *bloud* of *Christ*. Not that *b* Christ is brought down from Heaven to the Sacrament, but that the holy *Spirit* by the Sacrament lifts up his mind unto Christ; not by any *local mutation*, but by a devout affection: so that in the holy *c contemplation of Faith*, he is

a Corpus non adest cum pane ἐμῶ, id est simul loco, sed ὁμῶ, id est simul tempore.

b Quum cœna cœlestis fit actio, minime absurdum est, Christum in cœlo manentem à nobis recipi Cal. in 1. Cor. 11 5.

c Fidem mitte in cœlum & eum in terris tanquam præsentem tenuisti. Aug. Ep. 3. ad Vol. Fidem quum dico, non intelligo quam libet opinionem, sed fiduciam

qua, quum audis panem tesseram esse corporis Christi, non dubitas impleri à Domino, quod verba sonant, corpus quod nequaquam ternis, spirituale esse tibi alimentum, vimque ex Christi carne vivificam in nos per spiritum diffundi. Cal. ibid.

at

at that present *with Christ, and Christ with him*. And thus believing and meditating how Christ his body was crucified, and his precious blood shed for the remission of his sins, and the reconciliation of his Soul unto God, his Soul is hereby *more effectually fed in the assurance of eternal life*, than Bread and *wine* can nourish his Body to his *temporal life*. There must be therefore of necessity in the *Sacrament*, both the outward signes to be *visibly seen with the eyes of the Body*; *and the Body and Bloud of Christ, to be spiritually discerned with the eye of Faith*.

But the form, how the Holy Ghost makes the Body of Christ, being absent from us in place, to be present with us by our union, *St. Paul termes a great mistery*, such as our understanding cannot *worthyly* comprehend. The Sacramental Bread and Wine therefore are not *bare signifying signes*, but such as wherewith Christ doth indeed *exhibit* and give to *every worthy Receiver* a not only his divine vertue and *efficacy*, but also his very *Body* and *Bloud* as verily as he gave to his Disciples, the *holy Ghost*, by the sign of his *sacred breath*: or health to the diseased, by the *Word of his mouth*, *or touch of his hand or garment*: And the apprehension by *Faith* is more forcible than the exquisitest comprehension by sence or reason. To conclude this point, this holy Sacrament is that blessed *Bread*, which being eaten, opened the eyes of the b *Emmaites* that they knew

Eph. 5. 23.

a Ego tunc nos demum participare Christi bona agnosco, post quam Christum ipsum obtinemus. obtinetur non tantum quum pro nobis factum fuisse victimam credimus, sed dum in nobis habitat, dum ejus sumus membra ex carne ejus, dum in unam denique substantiam (ut ita loquor) cum ipso coalescimus.

b Calv. ibid. Luk. 24. 30, 31

Christ. This is that *Lordly Cup*, by which *a we are all made to drink into one Spirit.* This is that *rock flowing with* b *honey*, that reviveth the fainting spirits of every true *Ionathan*, that tastes it with the *Mouth of Faith.* This is the *Barly-loaf*, which *tumbling from above*, strikes down the tents of the *Midianites* of infernal darkneſſe. *Elias* Angelical *Cake* and *Water* preserved him forty dayes in *Horeb*; and *Manna* (*Angels food*) *fed the Iſraelites forty years in the Wilderneſſe*; but this is that true Bread of Life, and heavenly Manna, which if we ſhall duly eat, will nouriſh our ſouls for ever unto life eternal. How ſhould then our Souls make unto *Chriſt* that requeſt from ſpiritual deſire, which the *Capernaites* did from a carnal motion? *Lord ever more give us this bread.*

a 1 Cor. 12. 13.
b 1 Sam. 14. 27. Judg. 7, 13. 1 Kings 18. 67. Pſal. 78. 24, 25. Numb. 16. 35. John 6. 32. 48-35. 50. John 6. 51. 68. 1 Ioh. 6. 34.

The fifth end of the Lords Supper.

5. To be *an aſſured pledge unto us of our reſurrection.* The reſurrection of a Chriſtian is two fold First, The c ſpiritual Reſurrection of our ſouls in this life, from the death of ſin, called the firſt Reſurrection; becauſe that by the *Trumpet voice of* Chriſt, in the preaching of the Goſpell, we are raiſed from the death of ſin to the life of grace, *Bleſſed* d *and holy is he* (ſaith *St. Iohn*) *who hath part in the firſt Reſurrection; for on ſuch the ſecond death hath no power;* The *Lords* e *Supper* is both a means and a pledge unto us of

c Ioh, 5. 25. Rom. 6. 4, 5, 12.
d Ap. 20. 6.

c Hinc apud priſcos Sacramentum baptiſmi appellabant Salus; Sacramentum vero Domini corporis Vita, Aug. lib. 1. de pecatorum meritis. cap. 12.

this

this spiritual and first resurrection. *a He that eateth me, even he shall live by me.* And then are we fit guests to sit at the Table with *Christ*, when like *Lazarus* we are raised from the death of sin to newnesse of life.

a Joh. 6. 57. John 17. 2.

The truth of this first resurrection will appear by the motion wherewith they are internally moved: for if, when thou art moved to the duties of Religion, and practice of Piety, thy heart answereth with *Samuel, Here I am, speak Lord, for thy servant heareth.* And with *David, O God, my heart is ready,* And with *Paul, Lord, what wilt thou have me to do?* Then surely thou art raised from the death of sin, and hast thy part in the *first resurrection*; but if thou remainest ignorant of the true ground of Religion, and findest in thy self a kinde of secret loathing of the exercises thereof, and must be drawn, as it were against thy will to do the works of *Piety* &c, then surely thou hast *but a name that thou livest, but thou art dead,* as Christ told the Angel of the Church of *Sardis*; and thy soul is but as Salt to keep thy body from stinking.

1 Sam. 3, 10. Psal. 108. 1. Acts 9. 9.

Apoc. 3. 1.

Secondly, the corporal resurrection of our bodies at the last day, which is called the *second resurrection*. which freeth us from the first death. *He that eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day.* For this Sacrament signifieth, and sealeth unto us that *Christ died*, and *rose again* for

John 6. 54.

us, and that his [a] flesh *quickneth* and *nourisheth* us unto eternal life, and that therefore our bodies shall surely be raised to eternal life at the last day. For seeing our *head* is risen, all the members of the body shall likewise surely rise again. For how can those bodies which (being the *weapons of Righteousness*, Rom. 16. 13. *Temples of the holy Ghost*, 1 Cor. 6. 19. & *Members of Christ*) have bin [b] fed & nourished with the Body & bloud of the *Lord of life*, but be raised up again at the last day? & this is the cause that the bodies of the Saints, being dead, are so reverently buried and laid to sleep in the Lord; and their burial places are termed the [c] *beds* & *dormitories* of the *Saints*. The reprobates shall arise at the last day, but by the Almighty power of Christ, as he is Judge, bringing them as malefactors out of the Gaol, to receive their sentence and deserved execution: but the Elect shall arise by vertue of *Christs Resurrection*, and of the Communion which they have with him, as with their *Head*; and his Resurrection is the [d] *cause* and *assurance of ours*. The *Resurrection* of Christ is the Christians peculiar faith:

a Hinc panis & vinum à veteribus nominantur symbola resurrectionis, Con. Nicen.
Iohn 6. 5. Caro Christi non in sese sed in verbo ipsi hypostatice unito vivifica est. Cyr. in Iohn 10 13. Et quia est propria caro verbi cuncta vivificantis. Synod. Eph. Directa fide ad Reginas Vivificat Ratione meriti obedientiæ, quia Christi caro pro credentibus oblata fuit in sacrificium.
1. Ratione copulationis nostræ cum Christo, qui non possumus ad Deum vitæ fontem pertingere nisi carne illa Christi mediante & quatenus carni Illi quasi membra sumus insiti caro non prodest. Ioh. 6. 6.
b Carnalis opinio non conveniens cum mysterio manducationis carnis Christi. c Quomodo negat carnem capacem esse resurrectionis quæ sanguine & corpore Christi nutritur? Iren. lib. 4. c. 34. Isa. 26. 9 10. d Christi resurrectio in qua nostræ constituitur communis resurrectionis Fidejussor est. Theod. e Mortuum esse Christum etiam Pagani credunt, resurrexisse vero propria Fides est Christianorum. Aug. l. 10. cont. Faust. c. 19. Tota fiducia Christianorum est resurrectio mortuorum. Ter. lib. 5. de resurrec. carn.

The

the *Resurrection* of the dead is the childe of Gods chiefeſt confidence. Therefore Chriſtians in the primitive Church were wont to ſalute one another in the morning with theſe Phraſes, [a] *The Lord is riſen*, and the other would anſwer, *True, the Lord is riſen indeed.*

a Κύριος ἀνέστη. ἀληθῶς ἀνέστη.

The ſixth end of the Lords Supper.

6. *To ſeal unto us the aſſurance of everlaſting life.* Oh, what more wiſhed, or beloved then life? Or what do all men naturally more either fear or abhor, than death? Yet is this firſt death nothing, if it be compared to the ſecond death: neither is this life any thing worth in compariſon of the life to come. If therefore thou deſireſt to be aſſured of eternal life, prepare thy ſelf to be a worthy receiver of this bleſſed *Sacrament.* For our Saviour aſſureth us, *That if any man eat of this bread, he ſhall live for ever: and the bread that I will give is my fleſh, which I will give for the life of the world.* He therefore who duly eateth of this holy Sacrament, may truly ſay, not only *Credo vitam æternam*, I believe life everlaſting, but alſo *Edam vitam æternam*, I eat life everlaſting. And indeed this is the true *tree of life*, which God hath planted in the middeſt of the *Paradiſe of the Church*; and whereof he hath promiſed to give *every one that overcometh to eat.* And this tree of life by infinite degrees, excelleth the *tree of life* that grew in the *Paradiſe of*

Omnium terribilium terribiliſſimum mors. Ariſt.

John 6.51.

Apoc. 2.7.

Eden: for that had his root in the *Earth*, this from *Heaven*; that gave but life to the *body*, this to the *soul*; that did but preserve the life of the *living*, this reſtoreth life to the *dead*. The *leaves of this tree* healeth the Nations of believers, and yet yeilds *every moneth a new manner of fruit*, which nouriſheth them to life everlaſting. Oh, bleſſed are they who often eat of this Sacrament! at leaſt *once every moneth*, taſte a new of this renewing fruit, which Chriſt hath prepared for us at his Table, to heal our infirmities, and to confirm our belief of life everlaſting.

Apoc. 22.

Of the ſeventh end of the Lords Supper.

7. To binde all Chriſtians, as it were by an oath of fidelity, to ſerve the only true God; and to admit no other propitiatory *ſacrifice of ſins*, but that one *real ſacrifice* which by his death Chriſt *once offered*, and by which he finiſhed the ſacrifice of the Law, and effected eternal redemption, and righteouſneſſe for all believers: And ſo to remain for ever a publique *mark of profeſſion* to diſtinguiſh Chriſtians from all Sects and falſe Religions. And ſeeing that in the *Maſs* there's a ſtrange Chriſt adored, not he that was born of the *Virgin Mary*, but one that is made of a *wafer cake*; and that the offering up of this *Breaden-God* is thruſt upon the *Church* as a *propitiatory ſacrifice for the quick and the dead*: all true Chriſtians upon the danger of *wilful perjury* before the

e Milites Sacramento erant juraci & obſtricti ad præſtandum ſolitam imperatori fidelitatem & obedientiam.

the *Lord cheif Iustice* of heaven and earth, are to deteſt the Maſſe, as the Idol of indignation, which is moſt derogatory to the all-ſufficient world-ſaving merits of *Chriſts* death, and paſſion. For by receiving the Sacrament of the *Lords Supper* we all ſwear, that all *reall ſacrifices* are ended by our Lords death; and that his Body and Bloud once crucified and ſhed, is the perpetual food and nouriſhment of our ſouls.

2. *How to conſider thine own unworthineſs.*

A Man ſhall beſt perceive his own *unworthineſs*, by examining his life according to the *ten Commandements* of Almighty God. Search therefore what duties thou haſt omitted, and what vices thou haſt committed, contrary to every one of the Commandements: remembring that without *repentance* and *Gods mercy* in Chriſt, the *curſe of God* (containing all the miſeries of this life, and everlaſting torments in Hell fire, when this is ended) is due to the breach of the leaſt of Gods Commandements. And having taken a due ſurvey both of thy ſins and miſeries, retire to ſome ſecret place, and there putting thy ſelf in the ſight of the *Iudge*, as a *guilty Malefactour* ſtanding at the bar to receive his ſentence, bowing thy knees to the earth, ſmiting thy breaſt with thy fiſt, and bedewing thy cheeks with thy tears, confeſſe thy ſins, and

Deut. 27. 26. Galat. 3. 10.

humbly ask him mercy and forgiveness, in these, or the like words.

An humble Confession of sins to be made unto God before the receiving of the holy Communion.

Luke 15. 21. O God and heavenly Father, when I consider the goodness which thou hast ever shewed unto me, and the wickedness which I have committed *against Heaven and against thee*, I am ashamed of my self, and confusion seems to cover my face as a veil; for, which of thy *Commandments* have I not transgressed? O Lord, I stand here guilty of the breach of all thy holy Laws. For the love of my heart hath not so intirely cleaved unto thy Majesty, as to *vain and earthy* things? I have not feared thy Judgements, to deterre me from my sins, nor trusted to thy *promises*, to keep me from doubting of my *temporal*, or from the despairing of mine *eternal* state. I have made the rule of thy divine worship to be what my *mind thought fit*, not what *thy Word prescribed*; finding my heart more prone to remember my blessed *Saviour* in a *painted picture* of mans device, rather than to behold him *crucified* in his *Word* and *Sacraments*, after his own ordinance. Where I should never use thy *Name* (whereat all *knees do bow*) but with *religious reverence*, nor any part of thy worship without due *preparation* & *zeal*, I have blasphemously abused thy holy Name

The first Commandment. Deut. 6 5. Mat. 12. 37, 38. Lev. 19. 14. Psal. 22. 5,6. Rev. 38. 1.

The second Commandment. Deut. 12. 33. Mat. 19. 9. Gal. 3. 1.

The third Commandment. Phil. 1. 10. Eccl. 1. 17. 1 Kin. 19. 10. Ierem. 5. 20.

Name to rash and customary oathes; yea, I have used oathes by thy Sacred Name, as false covers of my filthy sins. And I have been present at thy service oft times more for ceremony than *conscience*, and to *please men* more than to please thee, my gracious God.

Here confess thy rash and false swearing.

Where I should sanctifie thy *Sabbath day*, by being present at the publick *exercises* of the Church, and by *meditating* privatly on the *Word* and *Workes of God*. and by visiting the *sick* and relieving of my *poor brethren*; alass, I have thought those holy Exercises a *burden*; because they hinder my vain *sports*; yea, I have spent many of thy *Sabbaths* in my own *prophane pleasures*, without being present at any part of thy divine worship.

The fourth Commandement. Acts 20.7. 1 Cor. 16. 2. Here confess thy travelling on the Sabbath, and thy leaving the holy exercise to go sporting or feasting.

Where I should have given all due reverence to my *Natural*, *Ecclesiastical*, and *Politick* Parents, I have not shewed that measure of duty and affection to my Parents, which their care and kindnesse hath deserved. I have not had thy *Ministers* in such singular love for their works sake as I ought; but I have *taunted* at their *zeal, and hated them because they reproved me justly*. And I have carried my self contemptuously against thy *Magistrates* and *Ministers*, though I knew that it is thine *Ordinance* that I should be obedient unto them.

The fifth Commandement. 1 Thes. 6, 13. Gal. 4. 11. Here confess thy disobedience to thy Parents, Ministers, Magistrates, Masters, or Tutors.

Where I should be a *slow to wrath*, and *ready to forgive offences*, & not suffer the *Sun to go down upon my wrath, but to doe*

The sixth Commandement. a. Prov. 10. b Eph. 4. 13. Mat. 5. 9.

Here confess thy hastiness and fury, and if thou hast been any way the cause of any mans death unjustly or cruelly.

The seventh Commandement 1 Thes. 1. 3. &c. Rom. 6 13.

Here confess unto God thy secret pollutions, fornications or adultry, if Satan hath so far prevailed over thee.

The eighth Commandment. Eph. 4. 28. Luk. 6. 34. 35. Lev. 25. 35.

Here confess if thou hast secretly stolen, or openly robbed any thing or hast detained from any

good for evil, loving my very enemie for thy sake: I, alas, for *one sorry word* have burst out in open rage; and harbouring thoughts of mischeif in my heart, I have preferred to feed on mine own *malice*, rather than to eat of thy holy *Supper*.

Where I should keep my mind from all filthy lusts, and my body from all uncleanesse: O Lord, I have defiled both, and made my heart a *Cage* of all impure thoughts, and my minde a very *stye* of the unclean Spirit. Yea the *remedy* which thou (Lord) hast ordained for incontinency could not contain me within the bounds of chastity; for doting on *beauty* whose ground is but *dust*, Satan hath bewitched my flesh to lust after *strange* flesh.

Where I should have lived in *uprightnesse*, giving every man his due, being contented with mine own estate, and living conscionably in my lawfull calling, should be ready (according to my ability) to send and give unto the poor: O Lord, I have by *oppression, extortion, bribes, cavillation*, and other indirect dealings, under pretence of my *Calling* and *Office*, robbed and purloyned from my fellow Christians; yea, I have received and suffered Christ, where I was trusted, many a time in his *poor members* to stand hungry, cold, and naked at my door; and hungry, cold, and naked to go away succourless,

fatherlesse child that which is his by right.

as he came, and when the leaneſſe of his cheeks pleaded pity, the hardneſſe of my heart would ſhew no compaſſion.

The ninth Commandement. Zach. 8. 19. Mat. 10. 16. 1 Cor. 11. 7. Mat 1. 18. 19. Pſal. 50. 20. Pſal. 50. 3. Here confeſſe if thou haſt belied or ſlandered thy neighbour, or not ſpoken the truth to clear his innocency when thou waſt called thereunto Tit. 1. 12.

Where I ſhould have made conſcience to *ſpeak the truth* in *ſimplicity*, without any falſhood, *prudently* judging aright, and *charitably* conſtruing all things in the beſt part; and ſhould have defended the good name and credit of my neighbour; alas (vile wretch that I am!) I have belied and ſlandered my fellow brother; and as ſoon as I heard an ill report, I made my tongue the inſtrument of the devil, to blazen that abroad unto others, before I knew the truth of it my ſelf; I was ſo far from ſpeaking a good word in defence of his good name, that it tickled my heart in ſecret to hear one that I envied to be taxed with ſuch a blemiſh; though I knew that otherwiſe the graces of God ſhined in him in abundant meaſure. I made *jeſts* of *officious*, & *advantage* of *pernicious* lies, herein ſhewing my ſelf a right *Cretian*, rather than an upright *Chriſtian*.

The tenth Commandement. Heb. 13. 5. 1 Tim. 6. 6. Phil. 4. 11, 12

And laſtly (O Lord) where I ſhould have reſted fully contented with that *portion* which thy Majeſty thought meeteſt to beſtow upon me in this pilgrimage and rejoyced in others good as in mine *own*; alas, my life hath been nothing elſe but a greedy luſting after this neighbours *houſe*, and that neighbours *land*: yea, ſecretly wiſhing ſuch a man dead, that I might have his *living* or *office*, coveting rather

rather those things which thou hast bestowed on another, than been thankfull for that which thou hast given unto my self. Thus I, O Lord, who am a *carnal sinner*, and *sold under sin*, have transgressed all thy holy and spirituall Comn andements from the *first* to the *last*, from the *greatest* to the *least*; and here I stand guilty before thy judgement seat, of all the breaches of all thy lawes, & therefore liable to thy *curse*, and to all the miseries that justice can pour forth upon so *cursed* a creature. And whether shall I go for deliverance from this misery? *Angels* blush at my rebellion, and will not help me: *Men* are guilty of the like *transgression*, and cannot help themselves: shall I then despair with *Cain*, or make away my self with *Iudas*? No, Lord, for that were but to end the miseries of this life, and to begin the endlesse torments of hell: I will rather appeal to the *Throne of grace*, where mercy *reigns*, to pardon *abounding* sins, and out of the depth of my *miseries*, I will cry with *David* for the *depth* of thy *mercies*. *Though thou shouldest kill me with afflictions, yet will I* (*like* Job) *put my trust in thee.* Though thou shouldest drown me in the Sea of thy displeasure with *Ionas*, yet will I catch such hold on thy Mercy, that I will be taken up dead clasping her with both my hands. And though thou shouldest cast me into the *bowels of Hell*, as *Ionas* into the belly of the *Whale*: yet from thence would I

Heb. 4.
Psal. 130. 1.

Job 13. 12.

Ionæ 2. 2.

cry

cry unto thee; *O God the Father of heaven, O Jesu Christ the Redeemer of the world, O Holy Ghost my Sanctifier, three Persons and one eternal God, have mercy upon me a miserable sinner.* And seeing the *goodnesse* of thine own nature first moved thee to send thine *only begotten Son* to die for my sins, that by his death I might be reconciled to thy Majesty; O reject not now my penitent Soul, who being *displeased* with her self for sin, desireth to return to serve, and please thee in newnesse of life; and reach from heaven thy helping hand to save me thy poor servant, who am (like *Peter*) ready to *sink* in the Sea of my sinns and misery. Wash away the Multitude of my sins, with the *merits* of that *Blood*, which I believe that thou hast so abundantly shed for penitent sinners.

And now that I am to receive this day the *blessed Sacrament* of thy precious *Body* and *Blood*; O Lord, I beseech thee, let thy holy spirit, by the Sacrament, seal unto my soul, that by the merits of thy death and passion, all my sins are so freely and fully remitted and forgiven, that the curse and judgements which my sinnes have deserved may never have power either to *confound* me in this life: or to condemn me in the world which is to come. For my stedfast faith is, that *thou hast dyed for my sins, and risen again for my justification.* This I believe, *O Lord, help mine unbelief.* Work in me likewise

Rom. 4. ult.

likewise, I beseech thee, an *unfeigned* Repentance, that I may heartily *bewaile* my former sins, and *loath* them, and serve thee henceforth in *newnesse of life*, and greater measure of *holy devotion*; and let my soul never forget the infinite love of so sweet a *Saviour*, that hath laid down his life to redeem so vile a *sinner*. And grant, Lord, that having received these seals and pledges of my *Communion* with thee; thou mayest henceforth so dwell by thy *Spirit* in me, and so live by *Faith* in thee, that I may carefully walk all the dayes of my life in *godlinesse* and *Piety* towards thee; & in Christian *love* and *charity* towards all my Neighbours: that living in thy *fear*, I may dye in thy *favour*, and after *death* be made partaker of *eternal life*, through Jesus Christ, my Lord and onely Saviour, *Amen*.

3. *Of the means whereby thou mayest become a worthy receiver.*

THese *means* are duties of two sorts; the former respecting God; the latter our *Neighbour*. Those which respect God, are three; First, *sound knowledge*: Secondly, *true Faith*; Thirdly, *unfeigned repentance*. That which respecteth our *Neighbour*, is but one, *sincere charity*.

Heb. 6. 1. 2.
Joh. 17. 3.
1 Tim. 2. 4.
2 Cor. 12. 5.

1. *Of sound Knowledge, requisite in a worthy Communicant.*

Sound Knowledge, is a *sanctified understanding of the first Principles of Religion*. As first *of the Trinity of Persons in the Vnity of the*

The God-head. Secondly, *of the Creation of Man, and his fall.* Thirdly, *of the Curse and misery due to sin.* Fourthly, *of the Natures and Offices of Christ, and redemption by faith in his death, especially of the doctrine of the Sacrament sealing the same unto us.* For as a house cannot be built unless the *foundation* be first laid; so no more can *Religion* stand unless it be first grounded upon the certain *knowledge* of Gods Word. Secondly, if we know not Gods will, we can neither *believe* nor do the same. For as worldly businesses cannot be done but by them who have skil therein: so without knowledge must men be much *more* ignorant in *divine* and *spiritual* matters. And yet in *temporal things* a man may do much by the *light of nature*: but in *religious Mysteries*, the more men rely upon *natural reason*, the further we are from comprehending *spiritual truth.* Which discovers the *fearful* estate of those who *receive* without *knowledge* and the *more fearful* estate of those *Pastours* who *minister* unto them without *Catechising.* 1 Cor. 2. 4. Rom. 8. 7.

4. *Of sincere Faith, required to make a worthy Communicant.*

Sincere Faith is not a bare knowledge of the Scriptures, and first grounds of Religion, (for that *Devils* & *Reprobates* have in an excellent measure, and do believe it and *tremble*) but *a true persuasion, as of all those things whatsoever the Lord hath revealed in his Word: so also a particular* Jam. 3. 19. Heb. 4. 2.

ticular application unto a mans soul, of all the promises of mercy which God hath made in Christ to all believeing sinners. And consequently, *that Christ and all his merits doe belong unto him, as well as to any other.* For
Rom. 4. 11. first, if we have not the *righteousnesse of Faith*; the Sacrament *seals nothing* unto us, and *every man in the Lords supper receiveth so much as he believeth.* Secondly, because that without Faith we communicating on *earth* cannot apprehend Christ in
Eph. 3. 17. *Heaven.* For as he *dwelleth in us by faith*,
Heb. 11. 6. Rom. 13. 23. so by Faith we must likewise *eat him.* Thirdly, because that without *faith* we cannot be perswaded in our consciences, that our receiving is *acceptable unto God.*

3. *Of unfeigned repentance, requisite for a true Communicant.*

Isa. 5. 7. Eze. 13. 11. Acts 26. & 3. 19, 24. Luke 1. 74, 75. *True repentance is a holy change of the mind, when upon the feeling sight of Gods mercy, and of a mans own misery, he turneth from all his known and secret sins, to serve God in holinesse and righteousnesse all the rest of his dayes.* For as he that is glutted with *meat* is not apt to eat *bread*; so he that is stuffed with sinns, not fit to receive *Christ*: And a *Conscience* defiled with wilfull filthinesse, makes the use of all *holy things unholy* unto us. Our sacrificed
Heb. 2. 3. 14. Tit. 1. 15. spotlesse passeover cannot be eaten with the sower leaven of malice and wickednesse, saith *Paul*, 1 *Cor.* 5. 8. Neither can the old bottles of our corrupt and impure consciences retain the new Wine of

of Christs precious Bloud, as our Saviour saith, *Mar.* 2. 22. We must therefore truly repent, if we will be worthy partakers.

4. *The duty to be performed in respect of our neighbour, is Charity.*

Charity is a hearty forgiving of others who have offended us, and after reconciliation, in outward unfeigned testifying of the inward affections of our hearts by gestures, words, and deeds, as oft as we meet, and occasion is offered. For first, without love to our neighbour, *no sacrifice is acceptable* unto God. Secondly, because one cheif end wherefore the *Lords Supper* was ordained, is to *confirm* Christians love one towards another. Thirdly, no man can assure himself that his *own sins* are forgiven of God, if his heart cannot yeeld to forgive the *faults* of men that have offended him. Thus farre of the *first sort* of duties which we are to perform before we come to the Lords table, called *Preparation*.

Mat. 5. 23. 24. Joh. 13. 14. 34. 35. Mat. 6. 12. 14, 15. and 18. 35.

2. *Of the second sort of duties which a worthy Communicant is to perform at the receiving of the Lords Supper, called Meditation.*

THis Exercise of spiritual *Meditation* consists in divers points.

First, when the *Sermon* is ended, and the *Banquet* of the *Lords Supper* begins to be celebrated, meditate with thy self how thou art invited by *Christ* to be a Guest at his *holy Table*, and how lovingly he

Mat, 22. 1 Pet. 1. Isa. 55. 1, 2.

he invited thee; *Hoe, every one that thirsteth, come ye to the waters of life. &c. Come buy Wine and Milk, without money, and without price; eat ye that which is good, let your soul delight it self in fatness.* Take ye, eat ye, *This is my body which is broken for you; drink you all of this; for this is my bloud which was shed for the remission of your sins.* What greater *honour* can be vouchsafed, than to be admitted to sit at the Lords owne Table? What *better fare* can be afforded, then to feed on the *Lords* own Body and Bloud? If *David* thought it to be the *greatest favour* that he could shew unto good *Barzillai*, for all the kindness that he shewed unto him in his troubles, to *offer him, that he should feed with him at his own Table in Ierusalem*, how much *greater favour* ought we to account it, when *Christ doth indeed feed us in the Church at his own Table, and that with his own most holy Body and Bloud.*

Mat. 26. 26,27,28. &c.

2 Sam. 19. 33.

Secondly, as *Abraham*, when he went *unto the Mount*, to sacrifice *Isaac* his Son, left his Servants *beneath* in the valley; so when thou comest to the *spiritual Sacrifice* of the *Lords Supper*, lay aside all *earthly thoughts* and *cogitations*, that thou mayest wholly contemplate, of *Christ* & offer up thy *Soul* unto him, who sacrificed both his *Soul* and *Body* for thee.

Gen. 22.5.

Thirdly, meditate with thy self how *precious* and *venerable* is the *Body* and *Bloud* of the *Son of God*, who is the Ruler of

of Heaven and Earth; the Lord, at whose beck the *Angels* tremble, and by whom, both the *quick* and *dead* shall be judged at the last day, and thou among the rest; and how that it is he, who having been crucified for thy *sins*, offereth now to be received by faith into thy soul. On the other side consider how sinful a *Creature* thou art; how altogether *unworthy* of so holy a *Guest*; how ill *deserving* to taste of such *sacred food*, having been *conceived* in *filthyness*, and wallowing ever since in the mire of *Iniquity*; hearing the name of a *Christian*, but doing the *works* of the *Devil*; adoring Christ with an [a] *Ave Rex* in thy mouth, but *spitting Oathes* in his face, and *crucifying* him anew with thy *graceless actions*.

[a] Hail King,

Fourthly, ponder then with what face dareſt thou offer to touch so holy a *Body* with such defiled hands? or to *drink such pretious Blood* with so lewd and lying a mouth? or to lodge so blessed a Guest in so *unclean* a stable? for if the *Bethshemites* were slain for but looking irreverently into the *Ark of the Old Testament*, what Judgement mayest thou justly expect, who with such impure eyes and heart, art come to see and receive the *Ark* of the *New Testament*, in which *dwelleth all the fulness of the God-head bodily*.

Col. 2. 9.

If *Uzza* for but *touching* (though not without *zeal*) *the Ark of the Covenant*, was *stricken* with *suddain death*; what

2 Sam. 6. 7.

stroke

ſtroke of Divine judgement mayſt thou not fear, that ſo *rudely*, with unclean hands, doſt preſume to handle the *Ark* of the *eternal Teſtament*, *wherein are hid all the treaſures of wiſdome and knowledge*?

Mat. 3. 11. If *Iohn Baptiſt* (the holieſt man that was born of a woman) thought himſelf *unworthy* to bear his ſhooes; O Lord, how unworthy is ſuch a *prophane wretch*, as thou art, to eat his *holy Fleſh*, and to drink his *precious bloud*?

If the bleſſed Apoſtle Saint *Peter*, ſeeing but a *glimpſe* of Chriſt's Almighty *Power*, thought himſelf *unworthy* to *ſtand* in the ſame *Boat* with him; how *unworthy* art thou to *ſit* with Chriſt at the ſame *Table*, where thou mayſt behold the *infiniteneſs* of his *Grace* and *Mercy* diſplayed?

Mat. 8. 8. If the *Centurion* thought that the *roof of his houſe* was not worthy to harbour ſo divine a Gueſt; what room can there be fit under thy *ribs*, for *Chriſts holyneſſe* to dwell in?

If the *Blood iſſued* ſick women feared to touch the *hem of his Garment*, how ſhouldſt thou *tremble* to eat his *fleſh*, and to drink his *all-healing blood*?

Yet if thou commeſt *humbly*, in *Faith*, *Repentance*, and *Charity*, abhorring thy ſinnes paſt, and purpoſing unfeignedly to amend thy life henceforth, let not thy former ſinnes affright thee; for they ſhall never be laid unto thy charge; and this Sacrament ſhall ſeal unto thy ſoul, that

that all thy sinnes and the *Iudgements* due unto them, are fully *pardoned*, and clean *washed* away by the *blood of Christ*. For, this Sacrament was not ordained for them who are *perfect*, but to help *penitent sinners* unto *perfection*. Christ came *not to call the righteous, but sinners to repentance*. And he saith, that *the whole need not the Physician, but those that are sick*. *Those* hath Christ *called*; and when they *came*, *them* hath he ever *helped*. Witnesse the whole Gospel, which testifieth that not *one* sinner who came to Christ for *mercy*, went ever away without his errand. *Bathe* thou likewise thy sick soul in this *Fountain of Christs Blood*, and doubtlesse according to his promise, *Zach.* 13.1. thou shalt be healed of all thy *sins* and *uncleanes*: Not *sinners* therefore, but they who are *unwilling* to repent of their sins, are debarred this Sacrament.

Mat. 9. 12, 13. Mat, 11. 28.

Fifthly, meditate, That Christ left this Sacrament unto us as the *cheif* token and *pledge* of his *love*, not when we would have made him a King. *Ioh.* 6.16. (which might have seemed a requital of kindnesse) but when *Iudas* and the High Priests were conspiring his *death* (therefore wholly of his meer favour.) When *Nathan* would shew *David* how intirely the *poor man loved his sheep* that was kild by the *rich man*, *he gave her* (saith he) *to eat of his own morsels, and of his own cup to drink*. 2 *Sam.* 12.3. and must not then the *love* of Christ to his Church be unspeak-

speakable, when he giveth her his own Flesh to eat, and his *own bloud* to drink for her spirituall and eternall nourishment! If then there be any love in thine heart, take the *Cup of salvation* into thy hand, and pledge his love with love again. *Psal.* 116. 11.

Sixthly, when the Minister beginneth the holy consecration of the Sacrament; then lay aside all praying, reading, and all other cogitations whatsoever, and settle thy meditations only upon those holy Actions and Rites, which according to *Christs institution*, are used in and about the holy Sacrament; For it hath pleased God (considering our weakneſſe) to appoint those rites as means the better to list up our mindes to the serious contemplation of his *Heavenly graces*.

When therefore thou seest the Minister *putting apart bread* and *Wine* on the *Lords Table*, and consecrateing them by *Prayer*, and the rehersal of *Christs institution*, to be a holy *Sacrament* of the blessed *Body* and *Bloud of Christ*, then meditate how *God* the Father, of his meer love to mankind, *set apart*, and sealed his only *begotten Son, to be the All-sufficient means, and only Mediator, to redeem us from sin, and to reconcile us to his grace, and to bring us to his glory.*

When thou seest the Minister break the Bread, being blessed, thou must meditate, that *Iesus Christ* the eternal Son of

of God was put to death, and his blessed *soul* and *body* (with the sence of Gods anger) *broken asunder for thy sins*; as verily as thou now seest the holy Sacrament to be broken before thine eyes; and withall call to minde the *hainousnes* of thy *sinnes*, and the greatnes of Gods hatred against the same, seeing *Gods justice* could not be satisfied but by such a *sacrifice*.

When the Minister hath blessed and broken the Sacrament, and is addressing himself to distribute it, then meditate *That the King* (who is the Master of the Feast) *stands at the Table to see his Guests*; and looketh upon thee, whether thou hast on thee thy *Wedding garment*. Think also, that all the holy *a Angels* that *attend* upon the *Elect* in the *Church*, and *b* do *desire to behold the celebration of these holy Mysteries*, do observe thy reverence and behaviour. Let thy soul therefore, whilest the Minister bringeth the Sacrament unto thee, offer this or the like short Soliloquie unto Christ.

Mat. 22. 11. This wedding Garment is righteousnes & true holines.

Apo. 9. 8. Eph. 4. 24. *a* 1 Cor. 11. 10. Eph. 5. ult. *b* 1 Pet. 1, 12.

A sweet Soliloquie to be said betwixt the Consecration and receiving of the Sacrament.

IS it true indeed, that God will dwell on earth? Behold, the heaven and the heaven of heavens are not able to contain thee, how much more unable is the soul of such a sinfull Caitiff as I am to receive thee?

1 Kings 8. 27.

But seeing it is thy blessed pleasure to come thus to c *sup* with me, and to d *dwell*

c Apoc. 3. 20.

a John 14. 23.

b Rom. 7. 14.
c verse 24.
d Mat. 9. 13. Mat. 11. 18.

a *dwell* in me: I cannot for joy but burst out and say, *What is Man that thou art mindefull of him, and the Son of Man, that thou so regardest him?* What favour soever thou vouchsafest me in the *abundance* of thy *Grace*, I will freely confesse what I am in a word, a *carnal* Creature, whose very soul is b *sold unto sin*, a *wretched man*, compassed about with c *a body of death*. Yet Lord, seeing thou d *callest*, here I come; and seeing thou callest *sinners*, I have thrust my self in among the *rest*; and seeing thou calleste all with their *heavieſt loads*, I see no reason why I should stay behinde. O Lord, I am *sick*, and whether should I goe, but unto thee the *Physician* of my soul? Thou hast cured *many*, but never diddest thou meet with a more miserable Patient; for I am more *leprous* than *Gehazi*; more *unclean* than *Magdalen*, more blinde in Soul, than *Bartimeus* was in Body; for I have lived all this while, and never seen the *true light* of thy word; my *Soul* runs with a greater *flux* of *sin*, than was the *Hemoroise issue of blood*; *Mephibosheth* was not more *lame* to go, than my soul to *walk* after thee in love; *Iereboam's* arm was not more *withered* to strike the *Prophet*, than my *hand is maimed* to releive the poor. Cure me, O Lord, and thou shalt do as great a work as in curing *them all*. And though I have *all* their *sins* and *sores*; yet Lord,

Lord, so *abundant* is thy *grace*, so *great* is thy *skill*, that *if thou wilt* thou canst with a *Word* forgive the *one*, and heal the *other*; and why should I doubt of thy *good will*, when to save me, will cost thee now but one *loving smile*; who didest shew thy self so *willing* to redeem me, though it should cost thee *all thy heart bloud*; and now offerest so graciously unto me the *assured pledge* of my redemption, by thy *bloud*? *Who am I, O Lord God?* and what is my merit, that thou hast bought me with so *dear a price?* it is meerly thy *mercy*; *and I, O Lord, am not worthy the least of all thy mercies*: much lesse to be a partaker of this holy Sacrament, the greatest *pledge* of the greatest *mercy*, that ever thou didst bestow upon those *Sons of Men* whom thou *lovest*. How might I in respect of *mine own unworthynesse*, cry out for *fear* at the sight of thy *holy Sacrament*; as the *Philistines* did, when they saw the *Ark of God* come into the *Assembly*, *Woe now unto me a sinner*? but that thy *Angel* doth comfort me, as he did the woman; *Fear thou not, for I know that thou seekest Iesus which was crucified.* It is thou indeed that my soul seeketh after. And here thou offerest thy self unto me in thy blessed Sacrament. If therefore *Elizabeth* thought her self so much *honoured* at thy presence in the *womb* of thy *blessed Mother*, that the *Babe sprang in her belly for joy*, how should

2 Sam. 7. 11.

Gen. 32. 10.

1 Sam. 5. 7.

Mat. 28. 5.

Luke 1. 43, 44.

my ſoul leap within me for joy, now that thou comeſt by thy *holy Sacraments*, to dwel in my heart for ever? Oh what an honour is this, not that the *Mother of my Lord*, but my *Lord himſelf* ſhould come thus to viſit me! Indeed Lord, I
Mat. 8. 8. confes with the faithfull *Centurion*, that *I am not worthy that thou ſhouldeſt come under my roof*; and that if thou *didſt but ſpeak the word only, my ſoul ſhould be ſaved*: yet ſeeing it hath pleaſed the *riches* of thy *grace*, for the better ſtrengthning of my *weakneſſe*, to ſeal thy mercy unto me by thy *viſible ſigne*, as well as by thy *viſible word*, in all thankfull humility my ſoul ſpeakes unto thee with the *bleſſed Virgin*: *Behold the hand-*
Luke 1.38. *maid of the Lord, be it unto me according to*
Apoc. 3, 10 *thy word.* *Knock* thou, Lord, by thy
Luk, 18.32 *word* and *Sacraments* at the door of my heart, and I will, like the *Publican*, with both my fiſts knock at my *breaſt*, as faſt as I can, that thou mayſt enter in, and if the door will not open faſt enough, *break* it open, O Lord, by thine Almighty power, and then enter in, and dwell there for ever, that I may have cauſe with
Luke 19.9. *Zachem* to acckowledge, that *this day ſalvation is come into mine houſe.* And caſt out of me whatſoever ſhall be offenſive unto thee; for I reſigne the whole *poſſeſſion* of my heart unto thy ſacred Majeſty, intreating that *I may not live hence-forth*, but that thou mayeſt *live* in me, *ſpeak* in me, *walk* in me: and ſo govern me

me by thy *Spirit*, that nothing may be *pleasing* unto me, but that which is *acceptable* unto thee. That finishing my course in the life of grace, I may afterwards live with thee for ever in the Kingdom of glory. Grant this, *O Lord Iesus*, for the merits of thy death and bloud-shedding, *Amen*.

When the Minister bringeth towards thee the *Bread* thus *blessed* and *broken*; and offering it unto thee, bids thee *Take, Eat*, &c. then mediate that *Christ himself* commeth unto thee, and both *offereth*, and *giveth* indeed unto thy Faith, his *very Body and Bloud* with all the merits of his *death* and *passion*, to feed thy Soul unto *eternal life*; as surely as the Minister offereth and giveth the outward signes that feed thy body unto this *temporall life*. The *Bread of the Lord* is given by the Minister, but the *Bread which is the Lord* is given by *Christ himself*.

Sacramentum requirit sacramentum.

When thou takest the Bread at the Ministers hand to eat it, then *rowze* up thy Soul to *apprehend Christ by Faith*, and to *apply* his merits to heal thy *miseries*; Embrace him as sweetly with thy *faith* in the *Sacrament*, as ever *Simeon* hugged him with his *arms* in his *swadling clouts*.

As thou eatest the Bread, imagine that thou seest *Christ hanging upon the Crosse*, and by his unspeakable torments, fully satisfying Gods justice for thy sins, and strive to be as verily partaker of the

spiritual grace, as of the *Elemental signes*. For, the *tryth* is not *absent* from the *sign*, neither doth Christ deceive when he saith, *This is my Body*; But he giveth *himself* indeed to every Soul that *spiritually* receives him by *Faith*. For as ours is the *same Supper* which Christ administred; so is the *same Christ* verily present at his own Supper, not by any *Papal* **Transubstantiation*, but by *Sacramental Participation*, whereby he doth truly feed the faithfull unto eternal life: not by *coming down* out of heaven unto *thee*, but by *lifting* thee up from the earth unto him. According to that old saying, *Sursum corda*, lift up your hearts: And, *where the carcase is, thither will the Eagles resort*, *Mat.* 24.

When thou seest the *Wine* brought unto thee *apart* from the *bread*, then remember that the *Bloud of Iesus Christ* was *as verily separated* from his body upon the Crosse, *for the remission* of thy sins; and that this is the *seal of the new Covenant*, Which God hath made to *forgive all the sins of all penitent sinners that believe in the merits of his bloudshedding*. For the Wine is not a Sacrament of *Christs bloud contained in his veins*; but as it was *shed* out

* Christ cals it his body, not the sign of his body, because this Sacrament was instituted not only to signifie but also to communicate the spiritual graces that they represent, and by the signs to draw our minds to the graces signified. So Euthymius in Mat. 19. Non dixit dominus: hæc sunt signa corporis mei, sed hoc est corpus meum. Oportet ergo non ad naturam eorum quæ proposita sunt aspicere, sed ad ipsorum virtutem & gratiam. Non hoc corpus quod videtis, manducaturi estis, & bibituri illum sanguinem quem fusuri sunt, qui me crucifigunt. Sacramentum aliquod vobis commendavi spiritualiter intellectum vivificabit vos. Augustin. in Psal. 98. speaking in the person of Christ. The Desciples did not eat Christ corporally and substantially in the first institution; no more do we in the reiteration of the same Supper.

of

of his body upon the Crosse for the *remission of the sins* of all that believe in him.

As thou drinkest the Wine and powrest it out of the *Cup* into thy *Stomack*, meditate and believe; that by the merit of that Bloud, which Christ shed upon the Crosse, all thy sins are as *verily forgiven*, as thou hast now *drunk* this Sacramental Wine, and hast it in thy stomack. And in the *instant* of drinking, settle thy meditation upon Christ, as he hanged upon the Crosse, as if like *Mary* and *Iohn*, thou didst see him *nayled*, and his *Bloud running down his blessed side* out of that *gastly wound*, which the *Spear* made in his *innocent heart*, wishing thy mouth closed to his *side*, that thou mightest receive that *precious Bloud* before it fell to the *dusty earth*. And yet the *actuall* drinking of that *real Bloud* with thy mouth would be nothing so *effectual, as this *Sacramental drinking* of that bloud spiritually by *Faith*.

For one of the *Souldiers* might have drank that and been still a *Reprobate*; but whosoever drinketh it *Spiritually by Faith* in the Sacrament, shall *surely* have the *Remission* of his sins, and *life* everlasting.

As thou feelest the Sacramentall Wine which thou hast drunk, *warming* thy cold stomack: so endeavour to *feel* the *Holy Ghost* cherishing thy soul in the joyfull assurance of the forgivenesse of all thy sins, by the merits

* If remission of sins & eternall life had been appropriated to the drinking of the real bloud, doubtlesse *John* & *Mary* would have made means to have *drunk* it. But *John* ascribes the virtue to beliveing that it was shed.

of the bloud of *Christ*. And to this end God giveth to every faithfull Soul, together with the *Sacramental Bloud*, the *Holy Ghost to drink*. *We are all made to drink into one Spirit*. And so lift up thy mind from the contemplation of Christ, as he was *crucified* upon the Crosse, to consider how he now *sits in glory at the right hand of his Father*, makeing intercession for thee by presenting to his Father, the unvaluable merits of his death, which he once suffered for thee, to appease his justice for the sins which thou dost dayly commit against *Him*.

Rom. 8. 34. Heb. 7. 25. Heb. 9. 24.

After thou hast eaten and drunk both the Bread and Wine, labour that as those *Sacramentall Signes*, do turn to the nourishment of thy body, & by the digestion of heat become one with thy substance; so by the operation of Faith, and the *Holy Ghost*, thou may'st become one with *Christ*, and *Christ* with thee; and so mayst feel thy *Communion* with *Christ confirmed* and increased dayly more and more; That as it is impossible to seperate the Bread and Wine digested into the bloud and substance of thy body; so it may be more impossible to part *Christ* from thy *Soul*, or thy soul from *Christ*.

1 Cor. 10. 17.

Unus est panis communi notione Sacramenti, non autem necessario unus numero,

Lastly, as the Bread of the Sacrament though confected of many graines, yet, makes but *one Bread*: so must thou remember that though all the faithfull are *many*: yet are they all but *one misticall Body*, whereof Christ is Head. And therefore

fore thou must love every Christian as thy selfe, and a member of thy body.

Thus far of the duties to be done at the receiving of the holy Sacrament, called *Meditation.*

3 *Of the duties which we are to perform after receiving of the holy Communion, called Action or Practice.*

THE duty which we are to perform *after* the receiving of the *Lords Supper*, is called *Action* or *Practice*, without which all the rest will minister unto us no comfort.

The *Action* consists of two sorts of duties: First, such as we are to perform in the *Church*; or else, after that we are gone *home.*

Those that we are to perform in the *Church*, are either severall from our own *soules*; or else, *joyntly* with the *Congregation.*

The severall duties which thou must perform from thine *own soul*, are three; First, thou must be carefull (that forasmuch as Christ now dwelleth in thee, therefore) to *entertain* him in a *clean heart*, and with *pure affections*; for, the *most Holy*, will be *holy*, with the *holy*. For if *Joseph* of *Arimathea* when he had begged of *Pilate his dead Body*, to bury it, wrapped it in *sweet odours*, and *fine Linnen*, and laid it in a new *Tomb*; how much more shouldest thou lodge *Christ* in a *new heart*, and perfume his Roome, with

Psal. 11. 16

Sancta nonnisi sanctè & sanctis.

with the *Odiferous Incense of Prayers, and all pure affections*? If God required *Moses* to provide a *Pot of pure Gold to keep the Manna that fel in the Wilderneſſe*: what a pure heart ſhouldſt thou provide to receive this *Divine Manna that is come down from Heaven.*

Luke. 2. 46.

And as thou camest *sorrowing* like *Ioſeph* and *Mary*, *to ſeek Chriſt in the Temple*: ſo now having there found him in the *middeſt* of his Word and *Sacraments*, be carefull with joy to carry him *home* with thee, as they did.

Luke 15. 6.

And if the man that found but his *loſt ſheep*, *rejoyced* ſo much, how canſt thou having found the *Saviour of the World*, but rejoyce much more?

Secondly, thou muſt offer the *Sacrifice* of a *private Thankſgiving* unto God for his ineſtimable grace and mercy, for as this action is common unto the *whole Church*; ſo is it applyed *particularly* to *every one* of the faithful in the Church; and for this particular mercy, every ſoul muſt joyfully offer up a particular Sacrifice of *Thanſgiving*. For if the *Wiſe-men* rejoyced ſo much when they ſaw the *Starre* which conducted them unto Chriſt; and worſhipped him ſo devoutly when he lay a *Babe* in the *Manger*, and offered unto him their *Gold*, *Myrrhe*, and *Frankinſence*: how much more ſhouldeſt thou rejoyce now that thou haſt both ſeen and received this *Sacrament*, which guideth thy ſoul unto him

him, where he *ſitteth at the right hand of his Father in glory*? And thither lifting up thy heart *adore* him, & *offer* up unto him the *Gold* of a *pure faith*, the *Myrrhe* of a *mortifyed heart*, with this or the like *ſweet Incenſe of Prayer* and *Thanksgiving*.

A Prayer to be ſaid after the receiving of the Sacrament.

WHat ſhall I render unto thee, (O *bleſſed* Saviour) for all theſe *bleſſings*, which thou haſt ſo graciouſly beſtowed upon my Soul? How can I ſufficiently *thank* thee, when I can ſcarce *expreſſe* them? Where thou mighteſt have made me a *Beaſt*, thou madeſt me a *Man* after thine *own Image*: When by ſin I had loſt both *thine Image*, and *my ſelf*, thou didſt renew in me *thine Image* by thy *Spirit*, and didſt *redeem* my Soul by thy *Bloud* again: and now thou haſt given unto me thy Seal and pledge of my *Redemption*. Nay, thou haſt given thy ſelf unto me, O *Bleſſed Redeemer*. O what an ineſtimable *treaſure* of *riches*, and overflowing *Fountain* of *grace*, hath he got who hath gained thee, *!* No man ever *touched* thee by *faith*, but thou didſt *heal* him by *Grace*: for thou art the *Author* of *Salvation*; the *remedy* of all *evils*, the *medicine* of the *ſick*, the *life* of the *quick*, and the *Reſurrection* of the *dead*. Seemed it a ſmall matter unto thee to ap-

poiat thy holy *Angels* to attend upon ſo *vile* a Creature as I am; but that thou wouldſt enter thy *ſelf* into my Soul, there to *preſerve*, *nouriſh* and *cheriſh* me unto life everlaſting?

2 Kings. 25. 29. If the *carcaſſe* of the *dead Prophet* could revive a *dead man* that touched it; how much more ſhall the *living Body of the Lord of all Prophets*, quicken the faithful, in whoſe hearts he *dwelleth*? And if thou wilt raiſe my body at the *laſt day* out of duſt, how much more wilt thou now *revive my* Soul which thou haſt *ſanctified* with thy *Spirit*, and *purifyed* with thy *bloud*? O Lord, what could I more deſire, or what couldſt thou more beſtow upon me, than to give me thy *body* for *meat*, thy *blood* for *drink*, and to *lay down* thy *Soul* for the price of my *Redemption*? Thou Lord endureſt the *pain*, and I do reap the *profit*: I receive *pardon*, and thou didſt bear the *puniſhment*. Thy *tears* were my *bath*, thy *wounds* my *weal*, and the *injuſtice* done to thee ſatisfied for the *Judgement* which was *due* to me. Thus by thy *birth* thou art become my *Brother*, by thy *death* my *ranſome*, by thy *mercy* my *reward*, and by thy *Sacrament* my *nouriſhment*. O divine food, by which the *Sons of men* are transformed into the *Sons of God*! ſo that *mans nature* dyeth, and *Gods nature* liveth and ruleth in us. Indeed, all *Creatures* wondered that the *Creator* would be incloſed nine months in the *Virgins Womb*; (though

(though her womb being *repleniſhed* with the *Holy Ghoſt*, was more *ſplendid* than the *Starry firmament*:) But that thou ſhouldeſt thus humble thy ſelf to *dwell for ever* in my *heart*, which thou found'ſt more unclean than a *dung-hill*, it is able to make all the Creatures in Heaven and Earth to ſtand amazed. But ſeeing it is thy free grace and meer pleaſure thus to enter and to dwell in my heart, I would to God, that I had ſo *pure a heart* as my *heart* could *wiſh*, to entertain thee. And who is fit to entertain Chriſt? or who, though *invited*, would not chuſe with *Mary* rather to kneel at thy *feet*, than preſume to ſit with thee at thy *Table*? Though I want a *pure heart* for thee to dwell in, yet *weeping eyes* ſhall never be wanting to waſh thy *bleſſed feet*, and to lament my filthy *ſinnes*: And albeit I cannot weep ſo many *tears* as may ſuffice to waſh thy *holy feet*, yet Lord it is ſufficient that thou haſt ſhed *Bloud* enough to cleanſe my *ſinfull Soul*. And I am fully (O Lord) *aſſured*, that all the *dainty fare* wherewith the *diſdainful Phariſee* entertained thee at his *Table*, did not ſo much pleaſe thee, as *thoſe Tears* which penitent *Mary* powred under the *Table*. I would therefore wiſh with *Ieremy*, that *my head were a fountain of tears*, that ſeeing I can by no means yeeld ſufficient thanks for thy love to me; yet I might by *continuall tears*, teſtifie my love unto thee. An-

though

though no man is worthy of so infinite a grace: yet this is my comfort, *That he is worthy whom thou in favour accountest worthy.* And seeing that now of thy meer grace thou hast counted me (among others thy chosen) worthy of this unspeakable favour, and sealed by thy Sacrament the assurance of thy *love*, and the *forgivenesse* of my *sinns*, O Lord, confirm thy favour unto thy Servant, and

Gen. 27. 33. say of me as *Isaack* did of *Iacob*, *I have blessed him, therefore he shall be blessed*: And that I may say unto thee with *David*, *Thou O Lord hast blessed my Soul,*

2 Chron. 17. 27. *and made it thy house, and it shall be blessed for ever.* And seeing it pleased thee to *blesse the house of Obed-Edom and all his houshold, whilst the Ark of the Lord remained in his house*: I doubt not but thou wilt much more blesse my *soul* and body, and all that do belong unto me, now that it hath pleased thy Majesty of thine own good will to *enter under my roof*, and to dwell for ever in my *poor cottage*. Blesse me, O Lord, so that my sins may wholly be remitted by thy *Bloud*, my conscience sanctified by thy *Spirit*, my minde enlightned by thy *truth*, my heart guided by thy *Spirit*, and my will in all things *subdued* to thy *blessed will* and pleasure. Blesse me with all grace which I want, and increase in me those good gifts which

Gen. 32. 24. &c. thou hast *already bestowed* upon me; And seeing that I hold thee not by the arms,

arms, as *Iacob wraſtling*, without me, but inwardly *dwelling by faith* within me; ſurely, Lord, I *will never let thee go except thou bleſſe me*, and give me a *new name*, *a new heart*, *a new Spirit*, and ſtrength by the power of God to *prevail over ſin and Sathan*. And I beſeech thee, O Lord, deſire not to depart from me, as thou diddeſt from *Iacob*, becauſe thy day breaketh, and thy grace beginneth to dawn and appear. But I from my ſoul, humbly with the *Emmavites* intreat thee, O ſweet Ieſus, to *abide with me becauſe it draweth toward night*. For the *night* of *temptation*, the *night* of *tribulation*, yea my laſt long *night* of *death* approached. O bleſſed Saviour, ſtay with me therefore now and ever. And if *thy preſence go not home with me*, *carry me not from hence*. Go with me, and live with me, and let neither death nor life *ſeperate* me from thee, *Drive* me from my ſelf, *draw* me unto thee. Let me be *ſick*, but ſound in thee, and in my *weakneſſe* let thy *ſtrength* appear. Let me ſeem as *dead*, that thou alone mayſt be ſeen to *live* in me, ſo that all my *members* may be but inſtruments to act thy *motions*. Set me as a *ſeal* upon *thine heart*, and let thy *zeal* be ſetled upon mine, that I may be out of love with *all*, that I may be only in love with thee. And grant, O Lord, that as thou now vouchſafeſt me this favour to ſit at thy Table to receive this *Sacrament* in thy *houſe of grace*; ſo I may hereafter, through thy

Exod. 33. 13, 4

Cant. 8. 6.

thy mercy, be received to *eat and drink at thy Table in thy Kingdome of glory.* And for thy mercy, I do here with the four beasts, and twenty-four Elders cast my self down before thy *Throne of grace,* acknowledging that it is thou that hast *redeemed me* with thy *bloud*, and *that salvation cometh only from thee.* And therefore unto thee I do yeeld all praise, and glory, and wisdome, and thanks, and honour, and power, and might, and Majesty, O my Lord, and my God, for evermore, *Amen.*

Luk. 22. 30.

Apoc. 5. 9. Apoc. 7. 10. 11, 12.

Thirdly, seeing *Christ* hath sacrificed himself for thee (and all that thou canst give is too little) therefore thou must offer thy self to be a *living, holy, and acceptable sacrifice unto God,* by serving him in *righteousnes* and *holynes* all thy dayes. Thus *Tertullian* witnesseth that in his time a Christian was known from another man, only by the *holynes* and *uprightnes* of his *life.*

Rom. 12. 1. Luke 17. 5.

2. *Of the duties which we are to do after the Communion joyntly with the Congregation.*

THe duties to be performed *joyntly* with the *Church* are three. First, publick *Thanksgiving*, both by *prayers* and singing of *Psalms*: thus * Christ himself and his Apostles did. Secondly, *joyning with the Church,* * in giving (every man according to his ability) towards the *relief of the poor*: This was the manner of the

* Mat. 26. 1. Which is probable to have been the 113. Psal.
* 1 Cor. 5. 1. Rom. 15. 8, 9.

the *primitive Churches*, to make *Collections* and * *Love feasts* after the *Lords Supper*; for the relief of the poor *Christians*. Thirdly, when thanks and praise is ended, then with all reverence to stand up, and to receive the blessing of God by the mouth of his *Minister*, and to receive it as if thou diddest hear *God himself* pronouncing it unto thee from heaven; For by their blessing God doth blesse his people.

* Qui copiosiores sunt & volunt pro arbitrio quisque suo quod visum est, contribuunt & quod ita colligitur, apud præpositum deponitur, atque inde illeo pitulatur pupillis & viduis, & qui propter morbum aut aliquam aliam causam egent &c, Iustin Martyr. Apolog. 2. ἀγάπαι. Lucrum est pietatis nomine facere sumptum. Tert. Apo. adv. Gen. c 29. Num 6 23. 18. Iohn 6 55. Math, 5.19.

Thus far of the duties to be practised in the Church.

The duties which thou art to practise after that thou art departed home, are three. First, *to observe diligently* whether thou host *truly recived* Christ in the Sacrament; which thou mayest thus easily perceive: for seeing *his flesh is meat indeed*, and *his bloud is drink indeed*, and that he is so *full of grace*, that no man ever *touched* him by *faith*, but he received *virtue* from him; it cannot possibly be that if thou hast eaten his flesh, or drunk his bloud, but thou shalt receive grace and power to be cleansed from thy sinnes, and filthinesse. For if the *Hemoroisse* that did but touch his *garment* had her *bloody issue*, that continued so long, *forthwith* stanched? how much more will the *bloudy issue of thy sinnes* be stanched, if thou then hast truly eaten and drunk the *very flesh and bloud of Christ?* But if thy issue still runneth, thou mayest justly suspect thou hast never yet *truly touched Christ*.

Secondly,

Secondly, seeing thou hast now *reconciled* thy self to *God*, and *renewed* thy Covenant, and *vowed* newnesse and amendment of life: thou must therefore have speciall care that thou dost not yeeld to commit thy former sin any more, knowing that the *unclean spirit*, if ever he can get into thy soul again, after that it is *swept and garnished*, he will enter forcible possession with *seven other Divils worse than himself*; so that *the end of that man shall be worse than his beginning*. Be ye not therefore like the *Dog*, that *returns to his vomit*, or the *washed Sow that walloweth in the mire again*. And return not to thy malice, like the *Adder*, who laying aside *poyson* while she *drinks*, takes it up again when she hath done. But when either the *Devill* or *thy flesh* shall offer to tempt and move thee to relapse into thy former sinnes, answer them as the *Spouse* doth in the *Canticles*, *I have put of my coat*, (of my former corruption) *how shall I put it on? I have washed my feet, how shall I defile them again?*

Lastly, if ever thou hast found either joy or comfort in receiving the holy Sacrament, let it appear by the eager desire of receiving it *ofter* again. For the *Body of Christ as it was annoynted with the oyl of gladnesse above his fellows*, so doth it yeeld a *sweeter savour* than all the ornaments of the world; the *fragrant smell* whereof allureth all soules who once tasted the sweetnesse thereof, ever after to

Mar 12,24 &c, 1 Pet 2,22, Cant,5,3, Psal,45.7. Heb,1,9, Cant,1,1, Psal 34.8, Scio Romæ hanc esse consuetudinem, ut fideles semper Christi Corpus accipiant. Hier. Apol, adv, Iovin. Quotidie communionem Eucharistiæ percipere non laudo, nec reprehendo, Omnibus Dominicis diebus communicandum suadeo & hortor, si mens sine affectu peccandi sit. Aug: (vel potius Gennadius) lib, de Eccl, Dogm, cap,53,

to desire ofter to taste thereof again. *Because of the savour of thy good Ointment, therefore do the Virgins love thee. O taste* therefo e often & *see how good the Lord is*, saith *David*. This is the Commandement of Christ himself, *Do this in remembrance of me*, and in doing this thou shalt shew thy self best mindful and thankful for his death. *For as oft as you shall eat this bread, and drink this cup, ye shall shew the Lords death until he come.* And let this be the chief end whereunto both thy receiving and living tendeth: that thou mayst be a holy Christian. *Zealous of good works, purged from sin, to live soberly, righteously, and godly in this present world*; that thou mayst be *acceptable to God, profitable to thy brethren, and comfortable unto thine own soul.* Titt. 2. 13, 14.

Thus far of the manner of glorifying God in thy life.

Now followeth the Practice of Piety *in glorifying God in the time of sickness, and when thou art called to die in the Lord.*

AS soon as thou perceivest thy self to be visited with any sickness, meditate with thy self.

1 That *misery commeth not out of the dust*; neither doth *affliction spring out of the earth*. Sickness comes not by hap or chance (as the *Philistins* supposed that their *Mice* and *Emroides* came) but from mans *wickedness*, which as *sparkes* breaketh Job 5. 6. 1 Sam. 6. 9.

Lam. 3. 39. keth out, *Man ſuffereth* (ſaith *Ieremy*)
Pſa. 107, 17 *for his ſins; Fooles* (ſaith *David*) *by reaſon of their tranſgreſſions, and becauſe of their iniquities are afflicted.* As therefore *Solomon* adviſeth a man to carry himſelf toward an earthly Prince. *If the Spirit of him that ruleth riſe up againſt thee, leave not thy*
Eccl. 10, 4. *place; for gentleneſſe pacifieth great ſinnes;* ſo counſell I thee to deal with the Prince of Princes: if the Spirit of him that ruleth Heaven and Earth riſe up againſt thee, let not thy heart diſpair; for repentance pacifieth great ſins. *And whoſoever returneth in his affliction to the Lord*
2 Chro. 15. 4. *God of Iſrael, and ſeeks him, he will be found of him.*

Mat. 6. 6. Pſal. 4. 4. Lam. 3. 40. Joſh. 7. 36

2. Shut to thy Chamber doore; *Examine thine own heart upon thy bed; Search and try thy wayes.* Search as diligently for thy capitall ſin, as *Ioſhua* did for *Achans*, till thou findeſt it. For albeit God, when he beginneth to chaſten his Children, hath reſpect to all their ſins; yet when his anger is incenſed, he chiefly taketh occaſion to chaſten, and enter with them into judgement, for ſome one grievous ſin wherein they have lived without Repentance.

3. When thou haſt thus conſidered all thy ſins, put thy ſelf before the judgement ſeat of God, as a felon or murtherer ſtanding at the bar of an earthly Judge: and with grief and ſorrow of heart confeſſe unto God all thy known ſins, eſpecially thy capitall offences, where-

wherewith God is chiefly displeased; Lay them open, with all the circumstances of the time, place, and manner how they were committed, as may most serve to aggravate the hainousnesse of thy sins, and to shew the contrition of thy heart for the same. Lift up thine hand, and acknowledge thy self before the righteous Judge of Heaven and Earth guilty of eternall death and damnation, for those thy hainous sinnes and transgressions. And having thus *accused* and *judged* thy self, cast down thy self before the Footstool of his Throne of grace, assureing thy self, that whatsoever the kings of *Israel* be, yet the *God* of *Israel* is a mercifull *God*; and cry unto him from a penitent and faithful heart for mercy and forgivenesse, as eagerly and earnestly as ever thou knewest a malefactor, being to receive his sentence, crying unto the Judge for favour and pardon; vowing amendment of life; and (by the assistance of his grace) never to commit the like sin any more. All which thou may'st do in these or the like words,

Pro. 28. 32.

Psa. 99. 5. Heb. 4. 20.

1 Kings 20 31.

A prayer when one begins to be sick.

O Most righteous *Judge*, yet in Jesus Christ my gratious *Father*, I wretched sinner do here return unto thee (though driven with pain and sicknesse) like the *Prodigall-child* with want and hunger. I acknowledge that this sicknesse and pain comes not by blind chance

or

or fortune, but by thy divine providence and ſpecial appointment. It is the work of thy heavy hand, which my ſins have
Job 3. 25. juſtly deſerved; and the *things that I feared, are now fallen upon me.*
Hab. 3. 2. Yet I do perceive that in *wrath thou remembreſt mercy*, when I conſider how many, and how hainous are my ſins, and how few and eaſie are thy corrections. Thou mighteſt have ſtrucken me with ſome fearful and ſudden death, whereby I ſhould not have had either time or ſpace to have called upon thee for grace and mercy: and ſo I ſhould have periſhed in my ſins, and have been for ever condemned in Hell.

But thou, O Lord, viſiteſt me with ſuch a fatherly chaſtiſement, as thou uſeſt to viſit thy deareſt children whom thou beſt loveſt, giving me (by this ſickneſſe) both warning and time to repent, and to ſue unto thee for grace and pardon. I take not therefore, O Lord, this thy viſitation as of any ſign of thy wrath or hatred, but as an aſſured pledge and token of thy favour and loving kindneſſe, whereby thou doſt with thy temporal judgements
1 Cor. 11. 13. draw me to judge my ſelf, and to repent of my wicked life, that I ſhould not be condemned with the godleſſe and unrepentant world. For thy holy Word aſſures me that *whom thou loveſt, thou thus chaſteneſt*; and that *thou ſcourgeſt every*
Heb. 12. 6. 7, &c. *Son that thou receiveſt.* That *if I endure thy chaſtening, thou offereſt thy ſelf unto me as unto a Son*; and that *all that continue*

in

in sin, and yet escape without correction (whereof all thy Children are partakers) are bastards and not sonnes: and that thou chastenest me for my profit, that I may be a partaker of thy holynesse. O Lord, how full of goodnesse is thy nature, that hast dealt with me so graciously in the time of my health and prosperity: and now being provoked by my sins and unthankfulnes, hast such fatherly and profitable ends in inflicting upon me this sickness and correction?

I confesse, Lord, that thou doest justly afflict my body with sickness, for my Soul was sick before of a long prosperity, and surfeited with ease, peace, plenty, and fulnesse of bread. And now, O Lord, I lament & mourn for my sins, I *acknowledge my wickednesse, and my iniquities are alwayes in my sight.* Oh, what a wretched sinner am I, void of all goodnesse by nature, and full of evill by sinfull custome! Oh, what a world of sin have I committed against thee, whilst thy long suffering expected my conversion, and thy blessings woed me to repentance! Yet, O my God, seeing it is thy property more to respect the goodnesse of thine own nature than the deserts of sinners, I beseech thee, O Father, for thy Son Jesus Christs his sake, and for the merits of that all-saving death, which he hath voluntarily suffered for all which believe in him, *have mercy upon me, according to the multitude of thy mercies; turn thy face away*

Ezeck. 16. 49.

Psal. 51. 1. ver. 11.

Psal. 25. 7. *away from my sinns, and blot out all mine iniquities; cast me not out of thy presence, neither reward me according to my deserts*; For if thou dost reject me, who will receive me? or who will succour me, if thou doest forsake me? Hosea 14. 4 *But thou, O Lord, art the helper of the helplesse, and in thee the Fatherless findeth mercy*; for though my sins be exceeding great, yet thy mercy, O Lord, far exceedeth them all; neither can I commit so many as thy grace can remit and pardon. Wash therefore, O Christ, my sinns with the virtue of thy precious Bloud, especially those sinns which from a penitent heart I have confessed unto thee; but chiefly, O Lord, for Christ his sake forgive me [a] &c. And seeing that of thy Love thou diddest lay down thy life for my ransome, when I was thine enemy; Oh, save now the price of thine own bloud, when it shall cost thee but a smile upon me, or a gracious appearance in thy Fathers sight for my behalf. Reconcile me once again, O Mercifull mediator, unto thy Father; for though there be nothing in me that can please him. yet I know that in thee, and for thy sake, he is well pleased with all whom thou accepteſt and loveſt. And Mar. 3. 13 if it be thy blessed will, remove this sickneſſe from me, and restore me to my former health again, that I may live longer to set forth thy glory, and to be a comfort to my friends which depend upon me; and procure to my self a more set-

[a] Here name that sin which most troubleth thy conscience.

led

led assurance of that Heavenly inheritance which thou hast prepared for me. And then, Lord, thou shalt see how religiously and wisely I shall redeem the time which heretofore I have so lewdly and prophanely spent. And to the end that I may the sooner and easier be delivered from this pain and sickneſſe, direct me, O Lord, I beseech thee by thy divine providence, to such a Physitian and helper, as that (by thy blessing upon the means) I may recover *my* former health and welfare again. And good Lord, vouchsafe that as thou hast sent this sickneſſe upon me, so thou wouldst likewise be pleased to send *thy holy Spirit* into my heart, whereby this present sickneſſe may be sanctified unto me, that I may use it as in thy School, wherein I may learn to know the greatneſſe of my misery, and the riches of thy mercy; that I may be so humbled at the one, that I despair not of the other; and that I may so renounce all confidence of help in my self, or in any other creature, that I may only put the whole rest of my salvation in thy all-sufficient merits. And for as much as thou knowest. Lord, how weak a vessel I am, full of frailty and imperfections: and that by nature I am angry and froward under every crosse and affliction: O Lord, who art the *giver of all good gifts*, arm me with patience to endure thy blessed will and pleasure; and of thy mercy lay no more upon me than

Eph. 2. 26.

James 1. 17. John 3. 27.

1 Cor. 10. 13. I shall be able to endure and suffer. Give me grace to behave my self in all patience, love and meekneſſe, unto thoſe that ſhall come and viſit me: that I may thankfully receive, and willingly embrace all good counſels and conſolations from them; and they may likewiſe ſee in me ſuch good examples of *patience*, and hear from me ſuch godly leſſons of *comfort*, as may be Arguments of my Chriſtian faith and profeſſion, and inſtructions unto them how to behave themſelves when it ſhall pleaſe thee to viſit them with the like affliction or ſickneſſe. I know, O Lord, I have deſerved to dye; and I deſire no longer to live than to amend my wicked life, and in ſome better meaſure to ſet forth thy glory. Therefore, O Father, if it be thy bleſſed will reſtore me to health again, and grant me a longer life. But if thou haſt according to thy eternall decree appointed by this ſickneſſe to call for me out of this tranſitory life, I reſign my ſelf *into thy hands* and holy pleaſure: *thy bleſſed will be done*, whether it be by life or by death. Only I beſeech thee of thy mercy forgive me all my ſins, and prepare my poor Soul, that by a *true faith* and *unfeighned repentance*, ſhe may be ready againſt the time that thou ſhalt call for her out of my ſick & ſinful body. O heavenly Father, who art the *hearer of Prayers*, *hear thou in Heaven this my prayer*, and in this extremity grant me theſe requeſts; not

Pſal. 31. 5.

Pſal. 65. 2. 2 Kings 39. 8.

for

for any *worthinesse* that is in me, but for the merits of thy beloved Son *Iesus*, my only Saviour and Mediator: for whose sake thou hast promised to hear us, and to grant *whatsoever we shall ask of thee in his name.* In his name therefore, and in his own words I conclude this my imperfect Prayer, saying, *Our Father which art in Heaven, Hallowed be thy name*; &c. Joh. 16. 23.

Having thus reconciled thy self to God in Christ:

1. Let thy next care be to *set thy house in order*, as *Esay* adviseth King *Ezekias*, making thy last *will* and *Testament* (if it be not already made:) If it be made, then *peruse* it, *confirm* it, and for avoiding all doubts and contention, *publish* it before witnesses, that (if God call for thee out of this life) it may stand in force and unalterable, as thy last *Will* and *Testament*, and so deliver it *locked* or *sealed* up in some *Box*, to the keeping of a faithfull *friend*, in the presence of honest *witnesses*. Esay 38. 1.

2. But in making thy *Testament* take a *Religious Divines advice*, how to bestow thy *Benevolence*, and some honest *Lawyers* counsell to continue it according to *Law*.

Dispatch this before thy sickness doth increase, and thy memory *decay*: lest otherwise thy *Testament* prove a *dotement*, and so be another mans *fancie* rather than thy *Will*.

3. To prevent many inconveniencies,

let me recommend to thy discretion two things.

1. If God hath blessed thee with any competent state of wealth, make thy *Will* in thy *health* time. It will neither put thee *further* from thy goods, nor hasten thee *sooner* to thy death: but it will be a greater ease to thy *mind* in freeing thee from a great *trouble* when thou shalt have most need of quiet. For when thy *house* is set in order, thou shalt be better enabled to set thy *soul* in order, and to dispose of thy journey towards God.

2. If thou hast children, give to every one of them a portion, according to thy *ability*, and in thy life time; that thy life may seem an *ease*, and not a *yoke* unto them: yet so give, as that thy children may be still beholding unto thee, and not *thou unto them*. But if thou keep all in thy hands whilest thou livest, they may thank *death* and not *thee* for the portion that thou leavest them. If thou hast no children, and the Lord hath blest thee with a great portion of the goods of this world; and if thou meanest to bestow them upon any *charitable* or pious uses, put not over that *good work* to the trust of others, seeing thou seest how most of other mens *Executors* prove almost *Executioners*. And if friends be so unfaithfull in a mans *life*, how much greater cause hast thou to distrust their fidelity after thy *death*? Lamentable experience sheweth how many *dead mens Wills* have of late either

either been quite *concealed* and utterly overthrown, or by cavils and quirks of Law *frustrated* or *altered*: whereas by the *Law of God* the will of the dead should not be *violated*: but all his Godly intentions conscionably performed and fulfilled, as in the sight of God, whom in the *day* of the *Resurrection* will be a *just judge* both of the *quick* and *dead*. And if any thing should hap in his will to be *ambiguous* or *doubtfull*, it should be a construed as it might come neareſt to the honor of God, and the *honeſt intentions* of the *Teſtator*. But let the *vengeance* due to such unchristian deeds light on the *Actors* that *do* them, not on the *Kingdome* wherein they are suffered to be done. And let other *Rich* men be warned by such wretched examples not to *b marry* their minds to their money, as that they will do no good with their *goods* till death divorceth them. Considering therefore the *shortneſs* of thine own life, and the *uncertainty* of *others just dealing* after thy death, in these *unjust dayes*: Let me advise thee (whom God hath blessed with *ability* and an *intent* to do good) to become in thy life *time* thine *own administrator*: make thine *own hands* thine *Executors*, and thine *own eyes* thy *overseers*; cause thy *Lanthorn* to give her light *before thee*, and not *behind thee*: give *God the glory*, and thou shalt receive of him in *due time* the *reward* which of his grace and mercy he hath promised to thy *good works*.

Gal. 3. 15. Heb. 9. 17. Rom. 2 Cor. 5. 10. Eccl. 12. 14. R. 1 Cor. 4. 5. Acts 7. 31, 32.

a Voluntas teſtatoris magis inſpicienda eſt quam verba L. cum viri ſect ſani C. de fide cum ſtad leg. Fall. ſiff ad Trebel. Subi te rogo.

b Matrimonium inter Aurum & Arcam, divortium inter Deum & Animam Auguſt. Fœlix qnem faciunt aliena, pericula cautum.

Gal. 6. 9. Mat. 10. 42. Mark 9. 41. Mat. 25. 41. Luke 24. 14. & 18. 27. 1 Cor. 15. 58. Apoc. 14. 13. Iob 14. 5. Iob 33. 26. 2 King. 20. 7. 2 Kings 5. 7. 8, 10. Iohn 5. 7. 2 King. 1. 2, 3

4. Having thus set thy house and soul in order (if the determined number of thy dayes be not expired) God will either have mercie upon thee, and say, *Spare him* (Oh killing malady) *that he go not down into the pit; for I have received a reconciliation*; or else, his fatherly providence will direct thee to such a *Physician*, and to such *means*, as that by his blessing upon their endeavour thou shalt recover, and be restored to thy former health again. But in any wise take heed that thou, nor none for thee, send unto *sorcerers, wizards, charmers*, or *chanters* for help: for this were to leave the *God of Israel*, and to go to *Baalzebub* the god of *Ekron* for help, as did wicked *Ahaziah*, and to break thy vow which thou hast made with the blessed *Trinity* in thy baptism: and be sure that God will never give a blessing by those means which he hath accursed; but if he permit Satan to *cure thy body*, fear lest it tend to the damnation of thy soul. Thou art tried: beware.

Levit. 20. 6. Deut. 18. 13. &c. 1 Thess. 2. 10. Levit. 13. 3.

5. When thou hast sent for the *Physician*, take heed that thou put not thy trust rather in the *Physician* than in the *Lord*, as *Asa* did, of whom it is said, that *he sought not to the Lord in his disease, but to the Physician*: which is a kind of Idolatry, that will increase the Lords anger, and make the Physick received uneffectual. Use therefore the Physician as Gods instrument, and Physick as Gods means. And seeing it is not lawfull without Prayer to use

2 Chro. 16. 12.

use ordinary food, 1 *Tim.* 4. 4. much lesse extraordinary Physick, (whose good effect depends upon the blessing of God:) before thou takest thy Physick, pray therefore heartily unto God to blesse it unto thy use, in these or the like words. Esay 1.5,7. Jer. 8. 22.

A Prayer before taking of Physick.

O Mercifull Father, who art the Lord of health, and of sickness, of life, and of death, who *killest* and *makest alive*, who *bringest down to the grave, and raisest up again*: I come unto thee as to the only Physician, who canst cure my soul from sinne, and my body from sickness; I desire neither life nor death, but refer my self to thy most holy will. For, *though we must needs die, and being dead our lives are as water spilt on the ground, which cannot be gathered up again:* yet hath thy gracious providence (whilest life remaineth) appointed means which thou wilt have thy children to use; and (by the lawfull use thereof) to expect thy blessing upon thine own means, to the curing of the sickness, and restitution of their health. And now, O Lord, in this my necessity, I have according to thine ordinance, sent for thy servant (the Physician) who hath prepared for me this Physick: which I receive as means sent from thy Fatherly hand: I beseech thee therefore, that as by thy blessing on a *lump of dry figs*, thou diddest heal *Ezekias* sore, that he recovered: and by *seven times washing* in the 2 Sam. 2. 6. 1 Sam. 14. 14. Esay 38. 21

river of *Iordan* didst cleanse *Naaman* the *Syrian* of his leprosie, and didst restore the man that was *blind* from his birth, by *annointing his eyes with clay and spittle*, sending him to wash in the *Pool of Siloam*; and by touching the hand of *Peters wives mother*, didst cure her of her Feaver; and didst restore the Woman that *Touched the hemme of thy Garment, from her bloudy Issue*: So it would please thee of thine infinite goodnes and mercy, to *sanctifie* this *Physick* to my use, and to give such a blessing unto it, that it may (if it be thy will and pleasure) *remove* this my *sickness* and *pain*, and restore me to *health* and *strength* again. But if the number of those dayes which thou hast appointed for me to live in this vale of misery, be at an end, and that thou hast sent this sickness as thy messenger to call me out of this mortal life, then Lord *let thy blessed will be done*; for I submit my will to thy most holy pleasure. Only I beseech thee increase my *faith* and *patience*, and let thy grace and mercy be never wanting unto me; but in the middest of all extremities assist me with thy *holy Spirit*, that I may willingly and cheerfully resign up my *soul* (the price of thine *own bloud*) into thy most *gracious hands and custody*. Grant this, O Father, for *Iesus Christ* his sake, to whom with thee, and the holy Ghost, be all honour and glory both now and evermore, *Amen*.

Joh. 9.6.7.

Mat. 8.15.

Mat. 9.10. &c.

John 14.

Medi-

Meditations for the sick.

WHileſt thy ſickneſſe remaineth, uſe often (for thy comfort) theſe few *Meditations* taken from the *ends* wherefore God ſendeth afflictions to his children. Thoſe are ten.

1. That by afflictions God may not only [a] correct our ſins *paſt*, but alſo work in us a deeper loathing of our naturall *corruption*, and ſo prevent us from falling into many other ſins, which otherwiſe we would commit: like a good *Father* who ſuffers his tender *babe* to ſcorch his finger in a *candle*, who may the rather learn to be ware of falling into a *greater fire*. So the *child of God* may ſay with *David*, *It is good for me that I have been afflicted, that I may learn thy ſtatutes*; for, *before I was afflicted I went aſtray, but now I keep thy word*. And indeed (ſaith S. *Paul*) *We are chaſtned of the Lord, becauſe we ſhould not be condemned with the world*. With *one* croſs God maketh *two* cures: the *chaſtiſement* of ſins paſt, and *prevention* of ſins to come. For though the eternal puniſhment of ſin (as it proceedeth from Juſtice) is fully pardoned in the ſacrifice of Chriſt, yet we are not (without ſerious judging of our ſelves) exempted from the temporal chaſtiſement of ſinne: for this proceedeth only from the love of God, for our good. And this is the reaſon that when *Nathan* told *David*, from the Lord, *that his ſins were forgiven*, yet that

[a] Deus ſuos percutit ut emendet. Hier. com. in Eſa. 1. 6 Deus calamitates inſigit, non extinguere ſed caſtigare nos cupiens. Baſil ſerm. 3. in divites. Pſal. 119 71. Pſal. 119. 67. 1 Cor. 11. 32

2 Sam. 12. 10.

Vers. 15. the *Sword* (of chastisment) *should not depart from his house, and that his child should surely dye.* For God like a skilfull Physician seeing the Soul to be *poisoned* with the setling of sin, and knowing that the *reigning* of the *flesh* will prove the *ruine* of the *Spirit*, ministreth the bitter pill of affliction, whereby the reliques of sin are purged, and the soul more soundly cured; the *flesh* is subdued, and the *Spirit* is sanctified. Oh the odiousnesse of sin, which causeth God to chasten so severely his children, whom otherwise he loveth so dearly!

Heb. 12. 6, 7, 8. 2. God sendeth affliction to seal unto us our *Adoption*, *for every child whom God loveth he correcteth; And he is a bastard that is not corrected.* Yea, it is a sure note, that where God seeth sin and smites not, there he detests and loves not. Therefore it is said, that *a* he suffered the wicked sons of *Ely* to *continue in their sinnes without correction*, *because the Lord would slay them.* On the *b* other side, there is no surer token of Gods fatherly love and care, than to be corrected with some *crosse*, as oft as we commit any sinfull crime. Affliction therefore is a seal of *Adoption*, no sign of *Reprobation.* For the purest Corn is cleanest fanned, the finest Gold is oftest tryed, the sweetest Grape is hardest pressed, and the truest Christian heaviest crossed.

a Ad mala servantur non moritura mali. 1 Sam. 2. 25.

b Namque favor nimius non est favor, ira sed ingens: At favor in magno sæpe dolore latet. Basil. Antho. sacr.

3. God sendeth affliction to *wean* our hearts from too much loving this world and

and worldly vanities: and to cause us the more earnestly to desire and long for [a] *eternal life*. For as the children of *Israel* (had they not been ill intreated in *Egypt*) would never have been so willing to go towards *Canaan*: so (were it not for the crosses and afflictions of this life) Gods Children would not so heartily long, and willingly desire for the Kingdome of *Heaven*. For, we see many *Epicures*, that would be content to forgoe Heaven, on condition that they might still enjoy their earthly pleasures; and (having never tasted the joyes of a better) how loath are they to depart this life? whereas the [b] Apostle (that saw Heavens glory) tells us, that there is no more comparison twixt the *joyes of eternal life*, and the *pleasures of this world*, than there is betwixt the *filthiest dung* and the *pleasantest meat*; or betwixt the stinkingest *dunghill* and the fairest *bed-chamber*. As therefore a loving nurse puts *worm-wood* or *mustard* on the breast, to make the child the rather to forsake the dugg: so God mixeth sometimes affliction with the pleasure and prosperitie of this life, lest (like the Children of this generation) they should forget God, and fall into too much love of this present evil world: and so by *riches* grow proud, by *fame* insolent, by *liberty* wanton; and *spurn with their heel against the Lord, when they wax fat*. But if Gods Children love the world so well, when (like a curst *step-mother*) she misuseth

[a] Crebris tribulationibus Ecclesiam suam Dominus exercet, ne si cuncta temporalia forte prospere currant, incolatu præsentis exilii delectata minus cœlestem patriam suspiret. Beda in Cant. Mundanus affectus præsentia amat, temporalia cumulat, spiritualia negligit & cum totus se spargit in imis, nil potest amare de summis, Justin. Patriarch. de disc. monast. cap 14.

[b] 2 Cor. 12. Phil. 3. 8. Ne sancti viri aliqua elatione in hac vita superbiant quibusdam tentationibus reprimuntur. Ruch. in Deut. 32. 13.

seth and strikes us, how should we love this *harlot* if she smiled upon us, and stroaked us, as she doth her own *worldly* Brats? Thus doth God (like a wise and loving Father) embitter with crosses the pleasures of this life to his children, that (finding in the earthly state no true and *permanent joys*) they may sigh and long for eternal life, where firm and everlasting joyes are to be found.

4. By affliction and sickness God exerciseth his Children, and the graces which he bestoweth upon them. He refineth and trieth their faith, as the Goldsmith doth his Gold in the * Furnace, to make it shine more glistering and bright; he stirreth us up to pray more diligently and zealously, and proveth what *patience* we have learned all this while in his * *Schoole*. The like experience he maketh of our *Hope*, *Love*, and all the rest of our *Christian virtues*: which without this triall, would rust like Iron unexercised; or corrupt like standing-waters, that either have no current, or else are not powred from vessell to vessell, *whose taste remaineth, and whose sent is not changed.* And rather than a man should keep still the sent of his corrupt nature to damnation, who would not wish to be changed from state to state, by crosses and sickness, to *salvation*? For as the *Camomile* which is *trodden* groweth best, and smelleth most fragrant, and as the *fish* is sweetest that lives in the saltest waters; so those *souls* are

1 Pet. 1. 7.
* Vt igne purgati & ab admixione vitiorum carnalium de fæcati splendeant, examinatæ innocentiæ claritate, Hilar. in Psal. 6.
* Schola crucis, schola lucis, Gubernator in tempestate dignoscitur, in acie miles probatur; delicata jactatio est, cum periculum non est; conflictatio in adversis, probatio est veritatis, Cyp. Ser. 4 de Immo.
Ier 48. 11.

are most precious unto Christ, who are most exercised and afflicted with his *Cross*.

5. God sendeth afflictions to demonstrate unto the world the trueness of his childrens love and service. Every hypocrite will serve God whilst he prospereth and blesseth him, as the Devil falsly accuseth *Iob* to have done: but who (save his loving child) will love and serve him in adversity, when God seemeth to be angry and displeased with him? yea and cleav unto him most inseparably, when he seemeth (with the greatest frown and disgrace) to reject a man, and to cast him out of his favour; yea, when he seemeth to wound and kill as an enemy, ye then to say with *Iob*, *Though thou Lord kill me, yet will I put my trust in thee*? The loving and serving of God, & trusting in his mercy in the time of our *correction* and misery, is the truest note of an unfeigned *child and servant of the Lord*. Iob 1. 9, 10. Iob 13. 15.

6. Sanctified affliction is a singular help to further our true *conversion*, and to drive us home by repentance to our heavenly Father. *In their affliction* (saith the Lord) *they will seek me diligently*. *Egypts* burdens made *Israel cry* unto God, *Davids* troubles made him *pray*, *Hezechia's* sickness made him to weep, and misery drove the *Prodigal child* to return and sue for his Fathers grace and mercy: Yea, we read of many in the Gospel that (by sicknesses and afflictions) were driven to come unto Christ, who (if they had health and *prosperity* Hos. 5. 15. Exod. 3. 7. Psal. 86. 7. Isai. 38. 2, 3. Luk. 15. 15.

sperity, as others) would have (like others) neglected or contemned their Saviour, and never have sought unto him for his saving health and grace. For as the *Ark* of *Noah*, the higher it was tossed with the *flood*, the neerer it mounted toward *Heaven*: so the sanctified soul, the more it is exercised with affliction, the neerer it is lifted towards God; Oh blessed is that *Cross* that draweth a sinner to *a* come (upon the knees of his heart) unto *Christ*, to confesse his own misery, and to implore his endlesse mercie! Oh blessed, aye blessed be that *Christ*, that never refuseth the sinner that cometh unto him, though weather-driven by affliction and miserie.

a Deus non delectatur pœnis nostris sed confessionem quærit erroris. Alb. in Psal. 4. Pœnitent.

7. Affliction worketh in us pitie and compassion towards our fellow-brethren that be in distresse and miserie; whereby we learn to have a fellow-feeling of their calamities, and to condole their estate, *as if we suffered with them.* And for this cause Christ himself would suffer, and be *tempted in all things like unto us* (sin only excepted) *that he might be a mercifull High Priest, touched with the feeling of our infirmities.* For none can so heartily bemoan the misery of another, as he who first suffered *himself* the same affliction: Hereupon a sinner in miserie may boldly say unto Christ,

Heb. 12. 3.

Heb. 4. 13. & 2. 18. & 5. 8, 9.

Non ignare mali miseris succurrito Christe.

Our frailtie sith (O Christ) thou didst
– perceive,

Condole our ſtate, who ſtill in frailtie live.

8. God uſeth our ſickneſſes and afflictions, as means and examples both to [a] *manifeſt* unto others the *faith* and *vertues* which he hath beſtowed upon us, as alſo to *ſtrengthen thoſe* who have not received ſo great a *meaſure of faith* as we. For there can be no greater encouragement to a weak *Chriſtian*, than to behold a *true* profeſſor (in the *extreameſt* ſickneſſe of his *body*) ſupported with *greater* patience and conſolation in his *ſoul*. And the comfortable and bleſſed departure of ſuch a man will arm him againſt the fear of death, and aſſure him that *the hope of the Godly is a far more precious thing then that fleſh and bloud can underſtand, or mortal eyes behold in the vale of miſery*. And were it not that we did ſee many of thoſe whom we know to be the undoubted Children of God, to have indured ſuch afflictions and calamities, before us; the greatneſſe of the miſeries and croſſes which oftimes we endure, would make us doubt whether we be the Children of God or no. And to this purpoſe St. *Iames* ſaith, *God made Iob and the Prophets an example of ſuffering adverſity, and of long patience.*

9. By afflictions God makes us conformable to the *Image* of *Chriſt* his *Sonne*, who being the *Captain of our ſalvation*, was *made perfect through ſufferings*. And therefore he firſt bare the *Croſſe* in *ſhame*, before he was *crowned* with *glory*; and did

[a] Sicut Deus juſtum incidere in calamitates ut virtutem quæ in illo latebat, aliis palam manifeſtamq; faciat. Damaſ. lib 21 de Orth. c. 20.

Rom 8. 18. 1 Pet. 4. 14. Heb. 2. 7. Mat. 27. 34. Luke 24 41. Favor poſt mella guſta. Tert. lib. de Coron. milit. ca 14. Pſal. 24. 7. Jam. 5. 11.

did first taste *gall*, before he did eat the *honey-combe*: and was first *derided King of the Iewes*, by the Souldiers in the *High-Priests hall*, before he was *saluted King of Glory*, by the *Angels* in his *Fathers Courts*. And the more lively our *heavenly Father* shall perceive the *Image* of his *naturall Son* to appear in us, the better he will love us; and when we have, for a time born his *likenesse* in his *sufferings*, and *fought* and *overcome*, we shall be crowned by *Christ*, and with *Christ* sit on his Throne, and of *Christ* receive the *precious white stone* and *morning starre*, that shall make us *shine* like *Christ* for ever in his *glory*.

1 Tim. 4. 7. 8. Apoc. 3. 21. Apoc. 2. 17. 18. Phil 3. 21.

10. Lastly, that the godly may be humbled in respect of their own state and misery: and God glorified by delivering them out of their troubles and afflictions, when they call upon him for his help and succour. For though that there be no man so *pure*, but if the Lord will *straightly mark iniquities*, he shall find in him just cause to punish him for his sin: yet the Lord in mercy doth a not alwayes in the affliction of his Children respect *their sinnes*, but sometimes layeth afflictions and crosses upon them for his glories sake. Thus our Saviour Christ told his Disciples, that *the man was not born blind for his own or his Parents sin*, but that the *work of God should be shewed on him*. So he told them likewise, that *Lazarus sicknesse was not unto the death*, but *for the glory*

Ideo tentantur Sancti ut ipsi se agnoscant. Primas Esse se magnarum virium homo crederet, si nullum unquam earundem virium indefectum sentiret. Greg. l. 2. Moral. Iob.

Psal. 130. 3.

a In his quæ patimur nullum contra Deum murmur cordi nostro subrepat, quia ad quid hoc Creator noster operatur Ignotum est. Gr. ep. 32.

Iohn 9. 3. Iohn 11. 4.

glory of God. Oh the unſpeakable goodneſſe of God, which turneth thoſe afflictions, which are the ſhame and puniſhment due to our ſins, to be the ſubject of his honour and glory!

Theſe are the bleſſed and profitable ends wherefore God ſendeth ſickneſſe and affliction upon his Children, whereby it may plainly appear, that afflictions are not ſigns either of Gods hatred, or of our reprobation; but rather tokens and pledges of his fatherly love unto his children whom he loveth, and therefore chaſteneth them in this life, where upon repentance, there remains hope of pardon; rather than to referre the puniſhment to that life, where there is no hope of pardon, nor end of puniſhment. For this cauſe, the Chriſtians in the a *Primitive Church*, were wont to give God great thanks for afflicting them in *this life.* So the Apoſtles *rejoyced, that they were counted worthy to ſuffer for Chriſts Name*, Act. 5. 41. And the *Chriſtian Hebrews ſuffered with joy, the ſpoyling of their goods, knowing that they had in Heaven a better, and an enduring ſubſtance*, Heb. 10. 34. And in reſpect of thoſe holy ends, the Apoſtle ſaith, *That though no affliction for the preſent ſeemeth joyous but grievous*: yet, *afterwards it bringeth forth the quiet fruits of righteouſneſs to them who are already exerciſed.* Pray therefore heartily, that as God hath ſent unto thee this ſickneſſe, ſo it would pleaſe him to come himſelf unto

a *Cum vexamur ac premimur tum maximas gratias agimus indulgentiſſimo Patri quod corruptelam noſtram non patitur longius procedere, ſed plagis ac verberibus emendat. Lact. lib. 6. cap. 23.* Heb. 12 11.

unto thee with thy ſickneſſe: by teaching thee to make thoſe *ſanctified uſes* of it, for which he hath inflicted the ſame upon thee.

Meditations for one that is recoveed from ſickneſſe.

IF God hath of his mercie *heard* thy *Prayers*, and *reſtored* thee to thy *health* again, conſider with thy ſelf;

1. That thou haſt now received from God, as it were, *another life*. Spend it therefore to the honour of God, in *newneſſe of life*. Let thy ſinne die with thy *ſickneſſe*; but live thou by grace to *holineſſe*.

2. Be not the more *ſecure*, that thou art reſtored to *health*, neither *inſult* in thy ſelf, that thou haſt eſcaped death; but think rather, that God (ſeeing how *unprepared* thou waſt) hath of his mercie heard thy Prayer, ſpared thee, and given thee ſome *little* longer time of *reſpite*, that thou mayeſt both amend thy life, and put thy ſelf in a better readineſſe againſt the time that he ſhall call for thee without *further delay*, out of this world. For though thou haſt eſcaped this, it may be thou ſhalt not eſcape the *next* ſickneſſe.

3. Conſider how fearfull a reckoning thou hadſt made before the *Iudgement ſeat of God*, by this time, if thou hadſt died of this *ſickneſſe*? ſpend therefore the time that remains, ſo, as that thou

thou mayest be able to make a more *cheerfull account* of thy life, when it must be expired *indeed*.

4. Put not far off the *day* of *death*, thou knowest not for all this how near it is at hand, and (being so fairly *warned*) be *wiser*. For if thou be taken unprovided the next time, thy *excuse* will be *less*, and thy *judgement greater*.

5. Remember that thou hast vowed *amendment*, and *newness of life*. Thou hast *vowed a vow to God, defer not to pay it, for he delighteth not in fools; pay therefore that thou hast vowed*. The unclean Spirit is cast out; O let him not re-enter with *seven worse than himself*. Thou hast *sighed* out the groanes of *contrition*, thou hast wept the tears of *repentance*; thou art washed in the pool of *Bethesda*, streaming with five bloudy wounds, not of a *troubling Angel*, but *of the Angel of Gods presence troubled* with the wrath due to thy sinnes; who descended into Hell, to restore thee to saving health, and Heaven. *Return not now, with the Dog, to thine own vomit*; nor like the *washed Sow, to wallow again in the mire* of thy former sins, and uncleanesse; lest *being intangled and overcome again with the filthiness of sin*, (which now thou hast escaped) *thy latter end prove worse than thy first beginning*. *Twice* therefore doth our Saviour Christ give the same *cautionary* warning to *healed sinners*. First, to the man cured of

Eccle. 5. 3.

Mar. 1. 43. &c.

Iohn 4. 24. Isa. 63. 9. Luke 4. 33.

2 Pet. 2. 20. 21.

Joh. 5. 14. of his 38. years diſeaſe; *Behold thou art made whole; ſin no more, leſt a worſe thing fall upon thee*; Secondly, to the woman Joh. 8. 11. taken in adultery; *Neither do I condemne thee: Go thy way, and ſin no more.* Teaching us, how dangerous a thing it is to 1. Pet. 4. 4. *relapſe*, and *fall again* into the former exceſs of ſin. Take heed therefore unto Pſal. 90. 12. thy wayes: and pray for grace, that *thou mayeſt apply thy heart unto wiſdome*, during that *ſmall number* of dayes which yet remain behind. And for thy preſent mercy and health received, imitate the *thankfull Leper*, and return God, this, or the like thankſgiving.

A Thanſgiving to be ſaid of one that is recovered from ſickneſs.

O Gracious and merciſull Father, who art the Lord of health and ſickneſs, 1. Sam. 2. 6. of life and death, *who killeſt, and makeſt alive: who bringeſt down to the grave, and raiſeſt up again*; who art the only preſerver of all thoſe that truſt in thee; I thy poor and unworthy ſervant having now (by experience of my painfull ſickneſs) felt the *grievouſneſs* of miſery due unto *ſin*, and the *greatneſs* of thy mercy in forgiving *ſinners*, and perceiving with what a fatherly compaſſion thou haſt heard my prayers, and reſtored me to my health and ſtrength again: do here (upon my bended knees of my heart) return (with the *thankfull Leper*) to acknowledge thee *alone* to be the God of

of my health and ſalvation; and to give thee the praiſe and glory for my ſtrength and deliverance out of that grievous diſeaſe and malady; and for this turning my *mourning* into mirth, my *ſickneſſe* into health, and my *death* into life. My ſins deſerved puniſhment, and thou haſt corrected me, but *haſt not given me over unto death,* * *I looked (from the day to the night) when thou wouldſt make an end of me: I did chatter like a Crane, or a Swallow; I mourned (as a Dove) when the bitterneſs of ſickneſs oppreſſed me: I lifted up mine eyes unto thee, O Lord, and thou didſt comfort me, for thou didſt caſt all my ſins behind thy back, and didſt deliver my ſoul from the pit of corruption, and when I found no help in my ſelf, nor in any other creature (ſaying I am deprived of the reſidue of my years, I ſhall ſee man no more among the inhabitants of the world) thou didſt then reſtore me to health again, and gaveſt life unto me; I found thee, O Lord, ready to ſave me.*

* Iſa. 8. 9. &c.

And now Lord, I confeſſe, that I can never yield unto thee ſuch a *meaſure* of thanks, as thou haſt (for this benefit) deſerved at my hands. And ſeeing that I can never be able to repay thy goodneſs with *acceptable works*; Oh, that I could with *Mary Magdalen* teſtifie the love and thankfulneſs of my heart, with *abounding tears*? Oh, what ſhall I be able to render unto thee, O Lord, *for all thoſe benefits, which thou beſtoweſt upon my ſoul*? Surely as in my *ſickneſs*, when I had nothing elſe

elſe to give unto thee, I offered Chriſt and his *merits* unto thee at a *ranſome* for my ſinnes: ſo being now reſtored by thy grace unto my health and ſtrength, and having no better thing
Rom. 12. 1. to give, behold, O Lord, I do here offer up my *ſelf* unto thee, beſeeching thee to aſſiſt me with *thy holy Spirit*, that the remainder of my life may be wholly ſpent in ſetting forth *thy* praiſe and glorie.

O Lord, forgive me my former follies and unthankfulneſſe, that I was no more carefull to love thee, according to *thy goodneſſe*; nor to ſerve thee, according to *thy will*; nor to obey thee, according to *thy commandements*; nor to thank thee, according to *thy benefits*. And ſeeing thou knoweſt that *of my ſelf I am not ſufficient ſo much as to think a good thought*, much leſſe to do that which is good and acceptable in thy ſight; aſſiſt me with thy *grace and holy Spirit*, that I may (in my *proſperity*) as devoutly ſpend my health in *thy ſervice*, as I was earneſt in my *ſickneſſe*, to beg it at thy hands. And ſuffer me never to forget either this thy *mercy*, in reſtoring me to my *health*, or thoſe *vowes* and promiſes, which I have made unto thee in my *ſickneſſe*. With my *new* health, renew in me, O Lord, a right Spirit: which may free me from the ſlavery of *ſinne*, and eſtabliſh my heart in the ſervice of *grace*. Work in me a greater

deteſta

detestation of all sinnes (which were the causes of thy anger, and my *sickneſſe*,) and increase my *Faith*, in Jesus Christ, who is the Author of my *health*, and *salvation*. *Let thy good Spirit lead me into the way that I should walk: and teach me to deny all ungodlineſs, and worldly luſts, and to live ſoberly, righteouſly, and godly in this world*, that others by my example may think better of thy truth. And sith this time (which I have yet to live) is but a little respite and small remnant of dayes, which cannot long continue? *Teach me, my God, ſo to number my dayes, that I may apply my heart to that ſpiritual wiſedome, which directeth to ſalvation.* And to this end make me more zealous then I have been in *religion*, more devout in *prayer*, more fervent in *ſpirit*, more carefull to hear and profit by the preaching of the *Goſpell*, more helpfull to my poor *brethren*, more watchfull over my *wayes*, more faithfull in my *calling*, and every way more abundant in all *good works*. Let me (in the joyfull time of *proſperity*) fear the evil day of *affliction*; in the time of *health*, think of *ſickneſſe*; in the time of *ſickneſſe*, make my self ready for *death*; and when *death* approacheth, prepare my self for *judgement*. Let my *whole life* be an *expreſsing* thankfulneſſe unto thee for thy grace and mercy. And therefore, O Lord, I do here from the very bottom of my heart, together with the *thouſand thouſands*

Tit. 2. 12.

Pſal. 92. 12.

Apoc. 5. 12 &c.

ſands of Angels, the four Beaſts, and twenty four Elders, and all the creatures in heaven, and on the earth, acknowledge to be due unto thee, O Father, which ſitteth upon the Throne, and to the Lamb, the Sonne, who ſitteth at thy right hand, and to the *holy Spirit,* which proceedeth from both, the *holy Trinity* of perſons in *unity* of ſubſtance, *all praiſe, honour, glory and power,* from this time forth and for evermore. *Amen.*

Meditations, for one that is like to die.

IF thy ſickneſs be like to increaſe unto death, then meditate on *three* things: Firſt, how *graciouſly* God dealeth with thee. Secondly, from what *evils* death will free thee. Thirdly, what *good* death will bring unto thee.

Firſt, concerning *Gods* favourable dealing with thee.

1. Meditate, that God uſeth this *chaſtiſement* of thy *body* but as a *Medicine* to cure thy *ſoul*, by drawing thee (who art *ſick* in ſin) to come by repentance unto *Chriſt* (thy *Phyſitian*) to have thy *ſoul healed.*

Mat. 9. 12.

2. That the ſoreſt ſickneſſe, or *painfulleſt* diſeaſe which thou canſt endure, is *nothing* if it be compared to thoſe *dolours* and *pains* which *Ieſus Chriſt* thy Saviour hath ſuffered for thee, when in a *bloudy ſweat*, he endured the wrath of God, the *pain* of *hell*, and a *curſed* death which was due to thy ſinnes: juſtly therefore

Luke 22. 44. Pſal. 88. 7. Iſa. 53. 4. Pſal. 18. 5. Heb. 5. 7. Gal. 3. 13.

Iam. 1. 25.

may

may he uſe thoſe words of *Ieremy*, *Behold and ſee if there be any ſorrow like unto my ſorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce wrath.* Hath the *Son of God* endured ſo much for thy *redemption*, and wilt not thou a *ſinfull man* endure a little ſickneſs for his *pleaſure*; eſpecially when it is for *thy good*?

Dum legimus vel audimus quot & quanta ille ſine culpa ſuſtinuit, intelligimus nos peccatores omnia debere libentur ſuſtinere. Theod. ad 5. ca. in Rom.

3, That when thy ſickneſſe and diſeaſe is at the *extreameſt*, yet it is *leſſe* and eaſier than thy ſinnes have deſerved. Let thine *own* conſcience judge whether thou haſt not *deſerved worſe* than all that thou doſt ſuffer.

Murmure not therefore, but conſidering thy *manifold* and *grievous ſins*, thank God that thou art not plagued with far more grievous *puniſhments*. Think how *willingly* the damned in Hell would endure the *extremeſt* pains a thouſand years, on condition that they had but the hope to be ſaved, and (after ſo many years) to be eaſed of their eternall torments. And ſeeing that it is his mercy that thou art not rather *conſumed* than corrected; how canſt thou but bear patiently his *temporal* correction, ſeeing the end is to ſave thee from *eternal* damnation?

Iam. 3. 12. 1 Cor. 11. 32.

4. That nothing cometh to paſſe in this caſe unto thee, but ſuch as ordinarily befell to others thy brethren; who being the *beloved* and *undoubted ſervants* of God (when they lived on earth) are now moſt *bleſſed* and *glorious* Saints with Chriſt

Heb. 11. 35. &c. 1 Pet. 5. 9.

Christ in Heaven, as *Iob*, *David*, *Lazarus*, &c. They groaned for a time, as thou doest, under the like *burthen*; but they are now delivered from *all* their miseries, troubles and calamities. And so likewise *ere long* (if thou wilt patiently tarry the Lords leasure) thou shalt also be delivered from thy sickness and pains, either by *restitution* to thy former health, with *Iob*, or (which is far better) by being *received* to heavenly *rest* with *Lazarus*.

5. Lastly, that God hath not given thee over into the hand of thine *enemy*, to be punished and disgraced; but (being thy loving *Father*) he correcteth thee with his own mercifull hand. When *David* had his *wish*, to chuse his *own chastisement*, he chose rather to be corrected by the hand of God, than by any other means; *Let us fall into the hands of the Lord, for his mercies are great, and let me not fall into the hands of men.* Who will not take any affliction in good part, when it cometh from the hand of God, from whom (though no *affliction seemeth joyous for the present*) we know nothing cometh but what is *good?* The consideration hereof made *David* to endure *Shimei*'s cursed railing with greater patience; and to correct himself another time for his impenitency; *I should not have opened my mouth, because thou didst it*: and *Iob*, to reprove the *unadvised* speech of his wife, *Thou speakest like a foolish*

1 Sam. 24. 14.

Heb. 12. 11.

2 Sam. 16. 9, 10.

Psal. 3. 9, 12

Job 2. 10.

lish woman: What? shall we receive good at the hand of God, and not receive evil? And though the *cup of Gods wrath*, due to our sinnes, was such a horrour to our Saviours *humane* nature, that he earnestly prayed that it might passe from him; yet (when he considered that it was reached unto him by the *hand* and *will* of his Father) he willingly submitted himself to drink it to the very *dregs* thereof. Nothing will more arm thee with *patience* in thy sicknesse, than to see that it cometh from the *hand* of thy heavenly *Father*, who would never *send* it, but that he sees it to be unto thee both *needfull* and *profitable*.

Mat. 26. 39.

Verse 42.

The second sort of Meditations are, to consider from what evils death will free thee.

IT freeth thee from a *corruptible bodie*, which was conceived in the *weakness* of flesh, the *heat* of lust, the *stain* of sin, and born in the *bloud* of filthinesse: a living *prison* of thy soul, a lively *instrument* of sin, a very *sack* of stinking dung: the *excrements* of whose nostrils, ears, pores, and other passages, duly considered, will seem more loathsome than the uncleanest sink or vault. Insomuch that whereas *trees* and *plants* bring forth leaves, flowers, fruits, and sweet smells; *mans* body brings forth naturally nothing but *lice*, *worms*, *rottenesse* and *filthy stinch*. His *affections* are altogether *corrupted*, and the *imaginations of his heart are only evil continually*. Hence it is that the *ungodly* is not satisfied with

Psal. 14. 1. Gen. 6: 5.

Prophaneneſs, nor the *voluptuous* with *pleaſures*, nor the *ambitious* with *preferment*, nor the *curious* with *preciſeneſſe*, nor the *malicious* with *revenge*, nor the *lecherous* with *uncleanneſſe*, nor the *covetous* with *gain*, nor the *drunkard* with *drinking*. New *paſſions* and *faſhions* do daily grow: new *fears* and *affections* do ſtill riſe, here *wrath* lies in wait, there *vain glory* vexeth; here *pride* liſts up, there *diſgrace* caſts down; & every one *waiteth* who ſhall ariſe in the *ruine* of another. Now a man is privily *ſtung* with *back-biters*, like fiery *Serpents*: anon he is in danger to be *openly devoured* of his *enemies*, like *Daniels Lions*. And a godly man, where ere he liveth, ſhall ever be vexed (like *Lot*) with *Sodoms* uncleanneſſe.

2. Death brings unto the Godly an end of *ſinning*, and of all the miſeries which are due unto ſin; ſo that after death *there ſhall be no more ſorrow, nor crying; neither ſhall there be any more pain; for God ſhall wipe away all tears from their eyes.* Yea, by death we are ſeparated from the *company* of wicked men, and God *taketh away mer-*
Iſa. 57. 1. *ciful and righteous men from the evil to come.*
2 Kings 22. 20. So he dealt with *Ioſiah*; *I will gather thee to thy Fathers, and thou ſhalt be put into thy grave in peace, and thine eyes ſhall not ſee all the evil which I will bring upon this place.*
Iſa. 26. 20. And God *hides him for a while in the grave until the indignation paſſe over.* So that as *Paradiſe* is the *Haven* of the *Souls joy*; ſo
John 5. 19. the *grave* may be termed the *Haven* of the *bodies reſt.*

3. Where

3. Whereas this wicked body lives in a world of *wickedness*, so that the poor soul cannot look out at the *eye*, and not be *infected*; nor hear by the *ear*, and not be *distracted*; nor smell at the *nostrils*, and not be *tainted*; nor taste with the *tongue*, and not be *allured*; nor touch by the *hand*, and not be *defiled*; and every sense upon every temptation is ready to *betray* the soul: by death the soul shall be delivered from this *thraldom*, and this *corruptible body shall put on incorruption, and this mortal immortality*, 1 *Cor.* 15. 35. *O blessed*, thrice blessed be that death in the *Lord*, which delivers us out of so evil a world, and freeth us from such a *body*, or bondage of corruption.

The third sort of meditations to consider what good death will bring unto thee.

1. DEath bringeth the godly mans *soul* to enjoy an *immediate Communion* with the blessed *Trinity*, in everlasting *bliss* and *glory*.

2. It translateth the soul from the *miseries* of this world, the *contagion* of sin, and *society* of sinners, to the *City of the living God, the celestial Ierusalem, and the company of innumerable Angels, and to the assembly and congregation of the first born which are written in heaven, and to God the Iudge of all, and to the souls of just men made perfect, and to Iesus the Mediator of the new Covenant.* Heb. 12. 22, 23, 24.

3. Death putteth the Soul into the a-

ctual and full *poſſeſſion* of all the *inheritance* and happineſſe, which *Chriſt* hath either *promiſed* unto thee in his *Word*, or purchaſed for thee by his *bloud*.

This is the good and happineſſe whereunto a bleſſed death will bring thee. And what truly *religious Chriſtian* that is *young*, would not wiſh himſelf *old*, that his appointed time might the ſooner approach to enter into his celeſtial Paradiſe? where thou maiſt exchange thy *braſſe* for *gold*, thy *vanity* for *felicity*, thy *vileneſſe* for *honour*, thy *bondage* for *freedome*, thy *leaſe* for an *inheritance*, and thy *mortal* ſtate for an *immortal* life? He that doth not daily deſire this bleſſedneſſe above all *things*, of all *others* he is leſſe *worthy* to enjoy it.

If a *Cato Vticenſis*, and *Cleombrotus*, two Heathen men, (reading *Plato*'s book of the Immortality of the ſoul) did voluntarily, the one *break his neck*, the other *run* upon his *ſword*, that they might the ſooner (as they thought) have enjoyed *thoſe joyes*: what a ſhame is it for *Chriſtians* (knowing, thoſe things in a more excellent *meaſure* and *manner*, out of *Gods own book*) not to be willing to enter in thoſe heavenly joyes: eſpecially when their *Maſter* calls for them thither. If therefore there be in thee any love of *God*, or deſire of thine own happineſſe or ſalvation, when the time of thy departing draweth near, that *time*, I ſay, and manner of death which God in his unchangeable Counſel hath appointed, and determined before

a Plut. in vit. Cat. Cic. Tuſc. quæſt. l. 1. de præcipiti venias in Tartaro Saxo, Ut qui Socraticum de nece legit opus Ovid. in Ibin.

fore thou wast born, yield and surrender up (*willingly* and *cheerfully*) thy soul into the mercifull hand of *Iesus Christ thy Saviour*. And to this end, when the time is come, as the *Angel* in the sight of *Manoah* and his wife, ascended from the *Altar up to heaven in the flame of the sacrifice*, so endeavour thou, that thy soul in the sight of thy friends may from the *Altar* of a *contrite heart*, ascend up to heaven in the sweet perfume of this, or the like *spiritual sacrifice of Prayer*. Judg. 13. 19, 20.

A Prayer for a sick man, when he is told that he is not a man for this world, but must prepare himself to go unto God.

O Heavenly Father, who art *the Lord God of the spirits of all flesh, and hast made us these souls*, and hast appointed us the time, as to come into this world, so (having finished our *course*) to go out of the same: the number of my dayes which thou hast *determined*, are now expir'd, & I am come to that utmost bound, which thou hast appointed, *beyond which I cannot passe*. I know (O Lord) that if *thou entrest into judgement, no flesh can be justified in thy sight*: And I, O Lord, of all other should appear most impure and unjust; for I have not *fought that good fight*, for the defence of thy *faith* and *religion*, with that *zeal* and *constancy* that I should: but for fear of displeasing the world, I have *given way* unto *sins* and *errours*; and for desire to please my *flesh*, Num. 16. 22. Num. 27. 16. Jer. 38. 16. Acts 17. 25, 26. 2 Tim. 4 17. Psal. 90. 12. Job 14. 5, 14. & 16 22. & 11. 21. Luk. 22. 53. Psal 143. 2. 1 Tim. 4. 7.

I have broken all thy Commandments, in *thought*, *word* and *deed*; so *that my sinnes have taken such hold on me, that I am not able to look up*, and *they are more in number then the hairs on mine head. If thou wilt straightly mark mine iniquities, O Lord, where shall I stand? if thou weighest me in the ballance, I shall be found too light.* For I am void of all righteousnes that might merit thy mercy: and *loaden* with all iniquities, that most justly deserve thy heaviest wrath. But O my Lord and my God, for *Iesus Christ* thy Sons sake, *in whom only thou art well pleased* with all penitent and believing sinners, take pity and compassion upon me, who am the *chief of sinners*. Blot out all my sins out of thy remembrance, and *wash away* all my transgressions out of thy sight, with the *precious bloud* of thy Son, which I believe that he (as an undefiled *Lamb*) hath shed for the cleansing my sinnes. In this faith I lived; in this faith I die: believing *that Iesus Christ died for my sinnes; and rose again for my justification*. And seeing that he hath endured that death, and *born the burthen of that judgement* which was due unto my sins: O Father, for his death and passions sake (now that I am coming to appear before thy judgement seat) acquit and deliver me from that fearful judgement which my sins have justly deserved. And perform unto me that gracious and comfortable promise, which thou hast made in thy Gospell,

Psal. 41. 12.

Psal. 130. 3.

Dan. 5. 7.

Matth. 11. 28.

Matth. 3. 17.

1 Tim. 1. 15.

Ezek. 18. 22

Psal. 51. 7.

1 Pet. 1. 19.

Job 1. 29.

Rom. 4. 2.

1 Cor. 15. 3, 4.

1 Pet. 2. 24.

That

That whosoever believeth in thee, hath everlasting life, & shall not come into Iudgement, but shall pass from death unto life. Strengthen, O Christ, my Faith, that I may put the *whole* confidence of my (alvation in the merits of thy obedience and blood. Increase, O holy Spirit, my patience; lay no more upon me *than I am able to bear*: and enable me to bear so much as shall stand with thy blessed will & pleasure. O blessed Trinity in Unity, my Creatour, Redeemer, and Sanctifier, vouchsafe that as my *outward* man doth decay; so my *inward* man may more and more, by thy grace and consolation, inc ease & gather strength. O Saviour, put my soul in a readinesse, that (like a *Wise Virgin*, having the *Wedding Garment* of thy righteousnesse and holinesse) she may be ready to meet thee at thy com ning, *with Oyl in her Lamp*. Marry her unto thy self, that she may be *one* with thee in everlasting *love* and *fellowship*. *O Lord, reprove Satan*, and chase him away: *Deliver my soul from the power of the Dog, save me from the Lions mouth*. I thank thee, O Lord, for all thy blessings both spirituall and tempora'l, bestowed upon me: especial'y for my redemption by the death of my Saviour *Christ*. I thank thee that thou hast pr-tected me with thy holy *Angels* from my youth up untill now. Lord, I beseech thee, give them a charge to attend upon me till thou callest my soul; & then to ca ry her (as they did the soul of *Lazarus*) into

Jhn 4 74.

Luk. 17. 5.

1 Cor. 10. 14.

Mat. 23 4.
Mat. 22, 11.

Apo. 19 3.
Vers. 7.

Joh. 17. 22.
Zach. 3.
Psal. 11.
10. 12.
Mat, 18.
Heb 1 14.

Luk. 16. 11. Mat. 8. 12. Luk. 13. 18. Eph. 1. 10. thy heavenly *Kingdome*. And as the time of my departure ſhall approach nearer unto me, ſo grant, O Lord, that my *ſoul* may draw nearer unto thee, and that I may joyfully *commend my ſoul into thy hands*, as into the hands of a loving Father and merciful Redeemer: and at that inſtant, *O Lord graciouſly receive my ſpirit*. All which that I may doe, aſſiſt me, I beſeech thee, with thy grace; and let thy holy ſpirit continue with me *unto the end*, and *in the end*, for Jeſus Chriſt his ſake, thy Son, my Lord, and onely Saviour: In whoſe name I give thee thy glory, and beg theſe things at thy hand, in that Prayer which *Chriſt* himſelf hath taught me, ſaying.

Act. 16. 11. Pſal. 13. 4. Act. 7. 16.

Our Father which art in heaven, &c.

Meditations againſt deſpair, or doubting of Gods mercy.

IT is found by continual experience, that near the time of death, (when the Children of God are weakeſt) then *Satan* makes the *greateſt flouriſh* of his ſtrength, and aſſails them with his ſtrongeſt temptations; for he knoweth, that either he muſt now or never prevail; for if their ſouls once go to heaven, he ſhall never vex nor trouble them any more; And therefore he will now beſtir himſelf as much as he can, and labour to ſet before their eyes all the *groſſe ſins* which ever they committed, and the *Judgements* of God which are due unto them: there-

by

by to drive them, if he can, to despair; which is a grievouser sin than all the sins that they committed, or he can accuse them of.

If Satan therefore trouble thy Conscience more toward thy death, than in thy life time.

Satans first stratagem in time of death.

1. Confess thy sins unto God, not only in generall, but also in particular.

The defeature.

2. Make *satisfaction* unto those men whom thou hast *wronged*, if thou be able. And if thou dost injuriously or fraudulently *detain*, or *keep* in thy *possession*, *any lands or goods*, that of *right* doe belong to any *widow*, or *fatherlesse child*, presume not as thou tendereſt thy souls health, to look *Christ* the *righteous Iudge* in the face, unlesse thou dost first make a *restitution* thereof to the right *owners*; for the *Law of God* under the penalty of his *curse*, requireth thee to *restore whatsoever was given thee to keep, or which was committed to thy trust, or whatsoever by robbery, or violent oppression thou took'st from thy neighbor, with a fifth part for amends added to the principal*. And unlesse that like *Zacheus* thou doest make *restitution of such goods and lands* according to Gods Law, thou canst never truly repent, and without true *repentance* thou canst never be saved. But though by the temptation of the Devil thou hast done *wrong* and *injury*; yet if thou dost *truly repent*, and make *restitution* to thy power, the Lord hath promised to be *merciful* unto thee, to hear the prayers of his *faithful Ministers* for thee,

Lev. 6. 2, 3, 4, &c. Mum. 5. 6, 7, 8. *Non remittitur peccatum, nisi restituatur ablatum.* Luk. 19. 8, 9. Ezec. 15. 3, 12, 16. Mich. 6. 10, 11. Luke 13. 1. Jer. 18. 7. Act. 1. 38. Acts 8. 22. 1 Pet. 3. 9. Gen. 22. 9. James 5. 14, 15, 16. Lev. 6. 6, 7.

to *forgive thee thy treſpaſs*, and *ſin*, and to receive thy ſoul in the merits of *Chriſts blood*, as a Lamb without *blemiſh*.

3. Ask God for Chriſt his ſake *pardon* and *forgiveneſs*. And then theſe troubles of mind are no *diſcouragements*, but rather *comforts*, *exerciſes*, not *puniſhments*; They are *aſſurances* unto thee, that thou art in the right *way*: for the *way to Heaven is by the gates of Hell*: that is, by ſuffering pains in the *body*, and ſuch *doubtings* in the mind, that thy eſtate in this life being every way made *bitter*, the joyes of eternal life may reliſh unto thee *better* and more ſweet.

Satans ſecond aſſault. The Chriſtians encounter. Mark 9. 24. Pſal. 7. 19. Mat. 17. &c. Mat. 14. 31. Job 13. 15. Mat. 17. 20. Mat. 10. 4.

If Satan tell thee that thou haſt no Faith, becauſe thou haſt no feeling; meditate,

1. That the *trueſt faith* hath oftentimes *the leaſt feeling*, and *greateſt doubts*; but ſo long as thou *hateſt* ſuch doubtings they ſhall not be laid unto thy charge; for they belong to the *fleſh*, from which thou art *divorced*. When thy fleſh ſhall *periſh*, thy weak inward man, which hates them, and loves the *Lord Ieſus*, ſhall be *ſaved*.

2. That is a better *faith*, to believe without *feeling* than with feeling. The leaſt faith (ſo much as a *grain of muſtard-ſeed*, ſo much as is in an *infant baptized*) is enough to ſave the ſoul, which *loveth* Chriſt and *believeth* in him.

3. That the child of God which *deſires* to feel the aſſurance of Gods favour, ſhall have his *deſire*, when God ſhall ſee

see it be for his good; For God hath promised to give them the *Water of Life* who thirst for it. We have an example in a Mr. *Glover* the holy Martyr, who could have no *comfortable feeling* till he came to the *sight* of the *stake*: and then cryed out, and clapped his hands for joy to his friends, saying, *O Austin, he is come, he is come*; meaning the feeling joy of Faith, and the holy Ghost. *Tarry therefore the Lords leisure, be strong and he shall comfort thine heart.*

Apoc. 21. 6. Isa. 55, 1. a *Fox* Acts and Mon. f. 1555. in the last edition but one. Psal. 27. 16.

If Satan shall aggravate unto thee the greatness, the multitude, and hainousnesse of thy sins, meditate,

Satans third assault.

1. That upon true repentance it is as easie with God to forgive the *greatest* sin as the *least*, and he is as willing to forgive many as to pardon one. And his mercy shineth more in pardoning *great sinners*, than *small offenders*; as appears in the example of *Manasses, Magdalen, Peter, Paul*, &c. And where *sin most abounded, there doth his grace rejoyce to abound much more.*

The encounter. 1 Tim. 1. 15. Rom. 5. 20

2. That God did never forsake any man, till that a man did first forsake God. as appears in the examples of *Cain, Saul, Achitophel, Ahazia, Iudas*, &c.

3. That God calleth all, even those sinners who are *heavy laden with sin*, and that he did never deny his mercy to any sinner that asked his mercy with a *penitent* heart. This the story of the Gospel witnesseth. There came unto Christ all sorts

Mat. 11. 28.

of

of ſick ſinners, the *blind*, *lame*, *halt*, *Lepers*; ſuch as were ſick of *palſies*, *dropſies*, *bloody-fluxes*; ſuch as were *lunatick*, and *poſſeſſed with unclean ſpirits*, and *Devils*. Yet of all thoſe, not one that came and asked his mercy and help, went away without his errand. If mercy he asked, mercy he found, were his *ſins* never ſo great, were his *diſeaſe* never ſo *grievous*. Nay, he *offered* and *gave* his mercy to many who *never ask'd it* (being moved only with the *bowels* of his own *compaſſion*, and the ſight of their *miſery*) as to the woman of *Samaria*, the widow of *Naim*, and to the ſick man that lay at the Pool of *Bethesday*, who had been 38. years ſick. If he thus wil'ingly gave his mercy to them that *did not ask it*, and was *found of them* (as the Prophet ſaith) *that ſought him not*; will he deny mercy unto thee, who doeſt ſo *earneſtly pray* for it with *tears*, and doeſt, like the poor *Publican*, ſo *heartily knock* for it, with *penitent fiſts* upon a *bruiſed* and *broken heart*; eſpecially when thou prayeſt to thy *Father*, in the name and mediation of *Chriſt*, for whoſe ſake he hath promiſed to *grant whatſoever we ſhall ask of him*? as ſure as God is true he will not. Though *Niniveys* ſin had provoked the Lord to ſend out his ſentence againſt them, yet upon their repentance he recalled it again, and ſpared the City; how much more, if thou likewiſe repenteſt, will he ſpare thee, ſeeing his ſentence is not yet

Joh. 5. 59. Luk. 7. 13.

Iſa. 56. 1. Rom. 10. 20.

Joh. 14. 14.

yet gone forth against thee; if he deferred the Judgement of *Ahabs* days, for the external shew onely which he made of humiliation, how much more will he clean turn away his vengeance, if thou wilt unfeignedly repent of thy sin, and return unto him for grace and mercy?

Novit dominus mutare sententiam, si tu noveris emendare vitam. Aug. in Psal. 50.

He offered his mercy unto *Cain*, (who murdered his innocent Brother,) *If thou dost well, shalt thou not be accepted?* as if he should have said, If thou wilt leave thy envy and malice, & offer unto me from a faithful and contrite heart, both *thou* and thy *oblation* also shall be acceptable unto me. And to *Iudas* who so treacherously betraid him in calling him *friend* (a *sweet* appellation of *love*;) and when *Iudas* offered, he readily consenteth with that *mouth* (*wherein was never found guile*) to kisse those dissembling lips, *under which lurked the poyson of Asps*. Had *Iudas* apprehended this word *friend* from the mouth of *Christ*, as *Benhadad* did the word *brother* from the mouth of *Ahab*, doubtless *Iudas* should have found the *God of Israel* more merciful than *Benhadad* found the *King of Israel*. But God was more [a] displeased with *Cain* for despairing of his *mercy*, than for murdering his *brother*; and with [b] *Iudas* for *hanging himself*, than for betraying his *Master*: in that they would make the *sins* of mortal men greater than the infinite *mercy* of the eternall *God*: or as if they could be more *sinful* than God was *merciful*. Whereas the least drop of *Christs blood*

Gen. 4. 7.

Mat. 26. 50.
1 Pet. 2. 22.
Mat. 26. 50.

2 Kings 12. 31, 22, 33.

a Judam non tam scelus quam desperatio fecit penitus interire. Aug. lib. de util. pœnit.

b Sceleratior omnibus, O Juda, extitisti, quem non pœnitentia duxit ad dominum sed desperatio traxit ad laqueum. Leo.

blood is of more merit to procure Gods mercy for salvation, than all the sins that thou hast committed can be of force to provoke his wrath to thy damnation.

Satans fourth assault.

If Satan shall suggest, that all this is true of Gods mercy, but that it doth not belong unto thee, because that thy sins are greater than other mens, as being sins of knowledge, *& of many years continuance, & such as thereby others have been undone: and all for the most part committed wilfully and presumptuously against God and thy conscience. And therefore though he will be mercifull unto others, yet he will not be merciful unto thee;* meditate,

The encounter.

1. That many (who are now in heaven most blessed and glorious *Saints*) committed in the same kind (when they lived on earth) as great and greater sins than ever thou hast committed, & continued (before they repented) in those sins as long as ever thou hast done. As therefore all their sins, and the continuance in them, could not hinder Gods mercy upon their repentance, from forgiving their sins, and receiving them into favour; no more shall thy sins, and continuance therein, hinder him from being merciful unto thee, *If thou doest repent as they did:* yea upon thy *repentance*, every one of their examples is a pledge that he will do the same unto thee that he did unto them. For as the *least sin* in *Gods justice* without repentance is *damnable*, so the *greatest sin* upon repentance is in his *Mercy pardonable*. Thy greatest & inveterateſt sins are but the sins of a man, but

1 Tim. 1. 16.

the

the least of his *mercies* is the mercy of God. Because thou knowest thy own sins, thou doubtest whether they shall be pardoned. Mark how this doubtful case is resolved by God himself. Many in *Esays* days thought (as thou dost) they had continued *so long* in sin, that 'twas *too late* for them now to seek to return unto God for *grace* and *mercy*. But God answered them, *Seek ye the Lord whilest he may be found: call ye upon him whilest he is near.* As if he had said, whilst *life lasts*, and my *Word is preached*; I am near to be found of all that seek me, and pray unto me. The people reply, But we (O Lord) are *grievous sinners*, and therefore dare not presume to call on thy Name, or to come near thy Holiness. To this God answereth, *Let the wicked forsake his way, and the man of iniquity his thoughts, and let him return unto me: and I will have mercy upon him, and be his God, & I will pardon him abundantly.* But we would think (say the people) that if our sins were but ordinary sins, this promise of mercy might belong to us; But because our sins are so great, & of such long continuance, therefore we fear lest when we appear before God, he will reject us. To this God answereth again. *My thoughts* (of mercy) *are not your thoughts, nor are your wayes* (of pardoning) *my wayes: for as the Heavens are higher than the Earth, so are my ways higher than your ways, and my thoughts than your thoughts.* If therefore every sinner in the world were a *world* of such *sinners* as thou art

Esay 55. 6, 7, 8, 9.

art; do you but yet, what God bids thee, *repent and believe*, and the *blood of Jesus Christ*, being the *blood of God, will cleanse both thee and them from all your sins.*

Acts 20. 28. 1 Joh. 1. 7.

2. That as God did foresee all the sins which the world should commit, and yet *all those* could not hinder him from *loving the world, so that he gave his only begotten Son to death, to save as many of the world as wou'd believe and repent*: much lesse shall thy sins, being the sins of the least number of the world, be able to hinder God from loving thy soul, and forgiving thy sins, if thou dost repent and believe.

John 3. 16.

3. That if he loved thee so dearly, when thou wast his enemy, that he payed for thee so dear a price as the spilling of his *heart bloud*; how can he but be gracious unto thee, when to save thee will cost him but the casting of a *gracious look* upon thee? Look thou not therefore to the greatness of thy sins, but to the infinitness of his mercy, which is so surpassing great, that if thou putteſt all thy own grievous sins together, and addest unto those the sins of *Cain* and *Iudas*, and putteſt unto them the sins of all the *Reprobates* of the world, doubtless it would be a *huge heap*, yet compare this *huge heap* with the *infinit mercy* of God, and there will be no more comparison betwixt them, than betwixt the least *molt-hill* & the greatest *mountain* in a country. The *cry* of the grievouſt sins that ever we read of, could ne're reach up *higher* than unto *heaven*, as the cry of the

Rom. 5. 8, 9.

sins

ſins of *Sodom*: but the *mercy of God* (ſaith *David*) *reacheth up higher than the Heavens*, and ſo *over-toppeth* all our ſin. And if *his mercy be greater than all his works*, it muſt needs be greater than all thy *ſins*. And ſo long as his mercy is greater than the ſins of the whole world, doe but *repent*, there is no doubt of *pardon*.

a *If Satan ſhall object that thou haſt many times vowed to repent, and haſt made ſhew of repentance for the time, yet didſt fall to the ſame ſins again and again, and that thy repentance was but feigned, and a mocking of God; And that ſeeing thou haſt ſo often broke thy vow, therefore God hath withdrawn his mercy, and hath changed his love, &c.* meditate,

b 1. That though this were true (which indeed is hainous) yet it is no ſufficient cauſe why thou ſhouldſt *deſpair*, ſeeing that this is the common caſe of all the *Children of God in this life*, who vow ſo oft to forbear ſome ſin, c till perceiving their *weakneſſe* not able to perform it, they vow that they will vow no more. Their *vows* ſhew the deſires of their ſpirituall man; their *breaking*, the *weakneſs* of their corrupt *fleſh*. And our oft-ſlips into the ſame ſins *Chriſt* foreſaw when he taught us to pray daily, *O Father forgive us our treſpaſſes;*

Gen. 19. 13. Pſal. 108. 4. Pſal. 145. 9.

a, Satans fourth aſſault.

b The encounter.

c I remember (ſaith *Luther*) that *Sulpitius* was wont to tell me, *Ego plus quam millies Deo vovi* &c. I have more than a thouſand times vowed unto God that I would mend my life, but I could never perform my vow. Henceforth I will make no ſuch vow, becauſe I verily know that I cannot keep it. Unleſſe therefore God will be mercifull unto me for Chriſts ſake, and grant me a bleſſed departure out of this wretched life, all my vows and good works will ſtand me in no ſtead. This is the ſtate of the deareſt Children of God in this life. Read *Luther* on Galat. chap. 5.

And

Luk. 17. 3. 4.

Matth 18. 21. 22.

Numb 21. 9. Post lachrymas gemitusque graves clementia Christi Conspicit oculos ante locanda tuos.

Ja 1. 17. Rom. 8. 28. Rom. 9. 11.

a By these keys Peter opened heaven to himself, and afterwards with the rest of the Apostles, unto others. Luk. 20. 62 Luk. 24. 47. &c. Job 29. 21. Iob. 13. 3. Rom. 11. 29. Rom 8. 39.

Satans sixth assault.

And why doth Christ enjoyn thee (who art but a sinful man) *to forgive thy brother 7 times in a day, if he shall return 7 times in a day, and say, it repenteth me*? But to assure thee, that (he being the God of mercy & goodness it self) will forgive unto thee thy *seventy times seven fold* sins in a day which thou hast committed against him, if thou return unto him by true repentance. The *Israelites* were cured by looking (though with weak eyes) on the *brazen Serpent*, as oft as they were stung by the *fiery serpents* in the *wilderness*, to assure thee, that upon thy tears of repentance, thou shalt be recovered by faith in Christ, as oft as thou art wounded to death by sin.

2. That thy salvation is grounded, not upon the constancy of thine obedience; but upon the firmness of Gods Covenant. Though thou variest with God, and the Covenant be broken on thy behalf, yet it is firm on Gods part; and therefore all is safe enough, if thou wilt *return*; for there is no *variableness* with him, *neither shadow of change*. He hath locked up thy salvation and made it sure in his own *unchangeable purpose*; and hath delivered to thy keeping the keys, which are a *Faith* and *Repentance*, & whil'st thou hast them thou may'st perperswade thy self that thy salvation is sure and safe, for *whom God loveth he loveth to the end, and never repenteth* of bestowing his love on them who repent and believe.

Lastly, *If Satan shall perswade thee thou hast bin doubting a long time, & that it is best for*

for thee to dispair, seeing thy sins increase, and thy judgement draweth near, meditate.

1. That no sin (though never so great) should be a cause to move any Christian to despair, so long as *Gods* mercy by so many *millions* of degrees is greater, and that every penitent and believing sinner hath the pardon of all his sins confirmed by the *Word* and *Oath* of God; *two immutable things, wherein it is impossible that God should lye.* His *word* is, that at *what time soever, a sinner*, whosoever, *doth repent of sins*, whatsoever, (for both *time*, and *sins*, and *sinners*, are indefinite) *from the bottom of his heart, God will blot forth all his sins out of his remembrance, that they shall be mentioned unto him no more.* If he will not take his word (which God forbid we should doubt of) he hath given us his oath: *As I live, I desire not the death of the wicked, but that the wicked turn from his way and live.* As if he had said, Will ye not believe my *Word*? *I swear* by my life, that I delight not to damn any sinner for his sins, but rather to save him upon his conversion and repentance. The meditation hereof moved *Tertul.* to exclaim, *Oh how happy are we, when God sweareth that he will not our damnation! Oh what miserable wretches are we, if we will not believe God when he sweareth this truth unto us!* Listen O drooping spirit, whose soul is assailed with waves of faithless despair, how happy were it to see many, like thee and *Hezekia* (*who mourn like Doves for the sense of*

Heb 6 18. Ezek. 18 22. Dr. King of London his Lectures on Jonah.

Ezek 33. 11.

O felices nos quorum causa jurat Deus! O miseros nos si non Deo quidem juranti credimus! Tertul.

Esay 38 14.

of sin, and chatter like Cranes and Swallows for the fear of Gods anger) rather than behold many who die like *beasts* without any feeling of their *own estate*, or any fear of *Gods wrath*, or *Tribunal Seat*, before which they are to appear? Comfort thy self, O languishing Soul; for if *this earth* hath any for whom Christ spilt his bloud on the Crosse, thou assuredly art one. Cheer up therefore thy self in the *all-sufficient* atonement of the Lamb, which *speaketh better things than that of Abel.* And pray for those who never yet obtained the grace to have *such a sense* and detestation of sin. Thou art one *indeed* for whom Christ died, and from whom a wounded spirit (judging rather according to his *feeling* than by *faith*) hath wrung that dolefull voice of Christ, *My God, My God, why hast thou forsaken me?* And doubt not but ere long thou shalt as truly *reign* with him, as now thou dost *suffer* with him; for *Yea* and *Amen* hath spoken it. No sin bars a man from salvation, but only *incredulity* and *impenitency*; nothing makes the sin against the holy Ghost *unpardonable* but want of *repentance*. The unfeigned desire to repent is as acceptable unto God, as the perfectest repentance that thou couldest wish to perform unto him.

Heb. 12. 24.

Mat. 27. 46.

2 Tim. 2. 11.

2 Cor. 1. 20.

Apoc. 3. 14.

Heb. 6. 6.

Meditate on these *Evangelical comforts*, & thou shalt see, that in the very agony of *death*, God will so assist thee by his Spirit, that when *Satan* looketh for the greatest victory, he shall receive the foulest foil, yea when

when thy *eye-strings* are broken, that thou canst not see this *light*, *Iesus Christ* will appear unto thee to comfort thy soul, and his *Holy Angels* will carry thee into his *Heavenly Kingdome*. Then shall thy friends behold thee, like *Manoahs* Angel, doing wonders indeed, when they shall see a frail man, in his *greatest weakness* (by the meer assistance of Gods Spirit) overcoming the strength of sin, the bitterness of death, and all the power of Satan; and in the fire of *faith*, and perfume of *prayer*, ascend up with Angels victoriously into *Heaven*. Luke 16. 22. Judg. 13.

An admonition to them who come to visit the sick.

THey who come to visit the sick, must have a special care not to stand *dumb* and *staring* in the sick persons face to disquiet him; nor yet to speak *idlely*, and to ask *unprofitable* questions, as most do.

If they see therefore that the sick partie is like to die, let them not dissemble; but lovingly and discreetly admonish him of his *weakness*, and to prepare for eternal life. One hour *well spent*, when a mans life is almost *out spent*, may gain a man the assurance of eternal life. Sooth him not with the vain hope of this *life*, lest thou betray his soul to *eternal death*. Admonish him plainly of his estate, and ask him briefly these, or the like Questions.

Questions to be asked of a sick man that is like to die.

DOst thou believe that the Almighty God, the Trinity of Persons in Unity of

of Essence, hath by his power made heven and earth, and all things therein? and that he doth still by his Divine providence govern the same? So that nothing comes to pass in the *World*, nor to *thy self*, but what is *divine hand and counsel had determined before to be done.*

2. Dost thou confess that thou hast transgressed and broken the holy *Commandments* of Almighty God, in *thought*, *word*, and *deed*? And hast deserved for breaking his *holy Laws* the *curse of God*, which containeth all the miseries of this life, and *everlasting torments* in hell fire when this life is ended, if so be that God should deal with thee according to thy deserts?

3. Art thou not *sorry in thine heart* that thou hast so broken his *Lews*, and neglected his *service* and *worship*, and so much followed the *world* and thine own *vain pleasures*? And wouldest thou not lead a *holier life*, if thou wert to begin again?

4. Doest thou from thy heart desire to be reconciled to God in *Iesus Christ* his *blessed Son*, thy *Mediator*, who is *at the right hand of God in heaven*, *now appearing for thee in the sight of God*, *and making request unto him for thy* soul?

Rom. 8. 34.

5. Dost thou renounce all confidence in all other *Mediators*, or *Intercessors*, *Saints*, or *Angels*, beleiving that *Iesus Christ the only Mediator of the new Testament*, is able *perfectly to save them that come unto God by him, seeing he ever liveth to make intercession for them*? And wilt thou with *David* say unto

Heb. 9. 24. 1 Tim. 2. 5. Heb. 7. 25.

Psal. 73. 25.

unto Christ, *Whom have I in heaven but thee? and there is none on earth that I desire besides thee.*

6. Dost thou confidently believe and hope to be *saved* by the *only merits* of that *bloudy* death and passion which thy Saviour Jesus Christ hath suffered for thee? not putting any hope of salvation in thine *own merits*, or in any other *means* or creatures, being assuredly perswaded, *that there is no salvation in any other*, and *that there is none other name under heaven whereby thou must be saved.* Acts 4. 12. Act. 10. 43

7. Dost thou heartily *forgive* all wrongs and offences done and offered unto thee, by any manner of person whatsoever? And dost thou willingly (from thy heart) *ask forgiveness* of them, whom thou hast grievously wronged in word or deed; and dost thou cast out of thy heart all *malice* and *hatred* which thou hast born to any body; that thou mayst appear before the face of *Christ* (*the Prince of Peace*) in perfect love and Charity. Esay 26. Esay 9. 6. Heb. 12. 14

8. Doth thy conscience tell thee of any thing which thou hast wrongfully taken, and dost still with-hold, from any *widow* or *fatherless children*, or from any other person whatsoever? Be assured, that unlesse thou shalt restore, like *Zacheus*, those goods and lands (if thou be able) thou canst not *truly* repent; and without *true repentance* thou canst not be *saved*, nor look *Christ* in the face when thou shalt appear before his judgement seat.

9. Dost

9. Doſt thou *firmly believe* that thy body ſhall be *raiſed* up out of the *grave* at the ſound of the *laſt trumpet*? And that thy body and ſoul ſhall be united together again in the *Reſurrection day*, to appear before the *Lord Ieſus Chriſt*; and thence to go with him into the Kingdome of Heaven, to live in everlaſting bliſs and glory?

If the ſick party ſhall anſwer to all theſe queſtions like a faithfull Chriſtian, then let all who are preſent joyn together, and pray for him, in theſe, or the like words.

A prayer to be ſaid for the ſick, by them who viſit him.

O Mercifull Father, who art the Lord and giver of life, and to whom *belongeth the iſſues of Death*: we thy children here aſſembled do acknowledge, that (in reſpect of our manifold ſins) we are not worthy to ask any bleſſing for our ſelves at thy hands, much leſſe to become ſuters to thy *Majeſty* in the behalf of others; yet becauſe thou haſt commanded us *to pray* one for another, *eſpecially* for the *ſick*, James 5. and haſt promiſed, *that the prayers of the righteous ſhall avail much with thee*: in the obedience therefore of thy *Commandement*, and confidence of thy gracious *promiſe*, we are bold to become humble ſuters to thy *divine Majeſty* in the behalf of this our dear brother (or ſiſter) whom thou haſt viſited with the chaſtiſement of thy own fatherly hand. We could gladly wiſh the *reſtitution* of his health, and a *longer continuance* of his life and Chriſtian

Fellow-

Fellowship amongst us: but forasmuch as it appeareth (as far as we can discern) that thou hast appointed by this *visitation* to call for him out of this mortal life: we submit our wills to thy blessed will, and humbly intreat for Jesus Christ his sake, and the merits of his bitter death and passion (which he hath suffered for him) that thou wouldest pardon and forgive unto him all his sins: as well that wherein he was conceived and born, as also the offences and transgressions which ever since to this day and hour he hath committed, in thought, word & deed, against thy divine Majesty. Cast them behind thy back, *remove them as far from thy presence as the East is from the West*; Blot them out of thy remembrance, lay them not to his charge; wash them away with the bloud of Christ, that they may no more be seen, and deliver him from all the judgements which are due unto him for his sins, that they may never trouble his conscience, nor rise in judgement against his soul: and impute unto him the righteousness of Jesus Christ, whereby he may appear righteous in thy sight. And in his extremity at this time we beseech thee look down from Heaven upon him with those eyes of grace and compassion, wherewith thou art wont to look upon thy Children in their affliction and misery. Pity thy wounded Servant, like the good *Samaritan*; for here is a sick soul that needeth the help of such an Heavenly Physician. O Lord increase his faith,

that he may believe that Christ died for him, & that his bloud cleanseth him from all his sins: and either *assuage* his *pain*, or else increase his *patience*, to endure thy blessed will and pleasure. And good Lord, lay no more upon him then thou shalt enable him to bear. *Heave* him up unto thy self with those *sighs* and *groans* which cannot be expressed. Make him now to feel what is the hope of his *calling*, and what is the exceeding *greatnesse* of thy *Mercy* and power towards them that *believe* in thee: And in his *weaknesse*, O Lord, shew thou thy *strength*. Defend him against the suggestions and temptations of *Satan*; who (as he hath all his life time) will now in his weakenesse especially seek to *assail* him and to devour thee. Oh *save* his soul, and *reprove Satan*, and command thy *holy Angels* to be about him, to aid him, and to chase away all evil & malignant spirits far from him. Make him more and more to loath this world, and *to desire to be loosed, and to be with Christ*. And when that *good hour* & time shall come (wherein thou hast determined to call for him out of this present life) give him grace *peacefully* and *joyfully* to yield up *his soul into thy mercifull hands*, and do thou receive her into thy mercy, and let thy *blessed Angels* carry her into thy Kingdom. Make his *last hour* his *best hour*, his *last words* his *best words*, his *last thoughts* his *best thoughts*. And when the *sight* of his eyes is gone, and his *tongue* shall fail to do his office, grant (O Lord) that his

his soul may (with *Stephen*) behold Jesus Christ in Heaven ready to receive him: and that thy *Spirit* within him may *make requests for him with sighs that cannot be expressed.* Teach us in *him* to read & see our *own end* & mortality: and therefore to be carefull to prepare our selves for our *last ends*, & put our selves in a readinesse against the time that thou shalt call for us in the like manner. Thus, Lord, we recommend this our dear brother (or sister) thy sick servant unto thy eternal grace and mercy, in that prayer which Christ our Saviour hath taught us, saying: Rom. 8. 26.

Our Father which art in Heaven, &c.

Thy grace, O Lord Iesus Christ, thy love, O heavenly Father, thy comfort and consolation, O holy Spirit, be with us all, and especially with this thy sick servant, to the end, and in the end, Amen.

Let them read often unto the sick some special Chapters of the holy Scriptures; as,

The three first Chapters of the Book of *Iob.*

The 14 and 19 Chapters of *Iob.*

The 34 Chapter of *Deuteronomy.*

The two last Chapters of *Iosuah.*

The 17 Chapter of the first of *Kings.*

The 2, 4 and 12 Chapters of the second of *Kings.*

The 38, 40, and 65 Chapters of *Isaiah.*

The History of the passion of Christ.

The 8 Chapter to the *Romans.*

The 15 Chapter of the first Epistle to the *Corinthians.*

The fourth of the first Epistle to the *Thessalonians*.

The fifth Chapter of the second Epistle of *Paul* to the *Corinthians*.

The first and last Chapters of S. *Iames*.

The 11. and 12. to the *Hebrews*.

The first Epistle of *Peter*.

The three first, and the three last Chapters of the *Revelation*: or some of these.

And so exhorting the sick party to wait upon God by *faith* and *patience* till he send for him: and praying the Lord to send them a joyful meeting in the *Kingdome* of *Heaven*, & a blessed *Resurrection* at the last day, they may depart at their pleasure, in the peace of God.

Consolations against impatience in sickness.

IF in thy sickness by extremity of pain thou be driven to impatiency, meditate:

1. That thy *sins* have deserved the *pains* of *Hell*, therefore thou may'st with greater patience endure these *fatherly corrections*.

2. That these are the *scourges* of thy heavenly Father, and the *rod* is in his *hand*. If thou diddest suffer with reverence being a *child* the correction of thy *earthly parents*, how much rather shouldest thou now subject thy self (being the child of God) to the chastisement of thy heavenly Father, seeing it is for thine eternal good?

Heb. 12. 9. *Vir dolorum.* Isa. 53. 3.

3. That Christ suffered in his soul and body far grievouser *pains* for thee, therefore thou must more willingly suffer his blessed

blessed pleasure for thine own good. Therefore saith Peter, *Christ suffered for you, leaving you an example, that ye should follow his steps.* And, *Let us* (saith S. Paul) *run with joy the race that is set before us, looking unto Jesus the Author and finisher of our faith, who for the joy that was set before him endured the Crosse, &c.* 1 Pet. 2. 21. Heb 12. 1, 2.

4. That these afflictions which now you suffer, *are none other but such which are accomplished in your brethren that are in the world,* as witnesseth Peter: Yea, *Iobs* afflictions were far more grievous. There is not one of the Saints which are now at rest in heavenly joyes, but endured as much as you do, before they went thither: yea, many of of them willingly suffered all the torments that Tyrants could inflict upon them, that they might come to those heavenly joys whereunto you are now called. And you have a promise that *the God of all grace, after that you have suffered a while, will make you perfect, stablish, strengthen, and settle you.* And that *God of his fidelitie will not suffer you to be tempted above that you are able, but will with the temptation also make a way to escape, that ye may be able to bear it.* 1 Pet. 5. 9. S. Romitus *cum quotannis gravi morbo tentaretur à Deo, doluit quod uno anno liber esset, acsi à Deo tunc desertus fuisset.* Vit. Pat. c. 28. 1 Pet. 5. 10. 1 Cor. 10. 13.

5. That God hath *determined* the time when thy affliction shall *end*, as well as the time when it began. *Thirty eight years* were appointed the *sick man at Bethesdas* Pool. 12 *years* to the woman with the *bloudy issue*. *Three Moneths* to *Moses*. *Ten daies Tribulation* to the *Angel* of the Church of *Smyrna*. *Three daies plague* to *David*. Yea, the number of John 5. 5. Matth. 9. 20. Exod. 2. 2. Apoc. 2. 10. 2 Sam. 23. 24. Psal. 36 8.

the godly mans *tears* are registred in *Gods book*, and the *quantity* kept in his *bottle*.

Modicum & videbo vos. Joh. 16. 16. Psalm. 30. Apoc. 6. 11. Joh. 16. 21. Psal. 110. 7.

The time of our trouble (saith Christ) is but a *modicum*. Gods *anger* lasts but a *moment* (saith *David*,) a *little season* (saith the *Lord*,) and therefore calls all the time of our pain, but the *hour of sorrow*. *David*, for the *swiftnesse* thereof compares our present troubles to a *Brook*, and *Athanasius* to a *showr*: compare the *longest misery* that a man endures in this life, to the *eternity* of *eternal joys*, and they will appear to be *nothing*. And as the sight of a *son* safe born makes the *mother* forget all her former deadly *pain*, so the sight of *Christ* in Heaven who was *born for thee*, will make all these pangs of death to be quite forgotten, as if they had never been: like *Stephen*, who as soon as he saw Christ, forgot his own *wounds*, with the horrour of the *Grave*, and terrour of the *stones*, and sweetly yielded his soul into the hands of his *Saviour*. Forget thine own *pain*, think of Christs *wounds*; *Be faithfull unto the death, and he will give thee the Crown of eternal life.*

Nulla cula est; cito tranibit. John 16. 21.

Acts 7. 58. Apoc. 2. 10. Iob 2. 10. Rom. 8. 28. verse 38. 39. *Morbus non malis adnumerandus, quia multis utiliter accedit*, Basil. in Hexam. *Morbus est utilis quadam institutio, qua docet caduca aspernere & cœlestia spirare.* Nazian. ad Philagrium.

6. That you are now called to Repetitions in Christs *School*, to see how much *Faith*, *Patience*, and *Godlinesse*, you have learned all this while: and whether you can, like *Iob*, receive at the hand of God *some evil*, as well as you have hitherto received a great deal of *good*. As therefore you have alwaies prayed, *Thy will be done*, so be not now offended at that which is done by his *holy will*.

7. That

7. That *all things shall work together for the best to them that love God*; in so much that *neither Death nor Life, nor Angels, nor Principalities, nor Powers, &c. shall be able to separate us from the love of God, which is in Iesus Christ our Lord.* Assure your self that every pang is a prevention of the *pains* of hell, every *respit* an earnest of Heavens *rest*; and how many *stripes* do you esteem Heaven worth? As your life hath been a *comfort* to others, so give your friends a *Christian* example to die, & deceive the *Devil*, as *Iob* did. It is but the *Cross of Christ*, sent before to crucifie the love of the world in thee, that thou mayst go eternally to live with *Christ* who was *crucified for thee.* As thou art therefore a true Christian, take up (like *Simon* of *Cyrene*) with both thy *armes* his holy *Cross*, carry it *after* him, *unto* him; thy pains will shortly passe, thy joyes shall never pass away.

Consolations against the fear of Death.

IF in the time of thy *sickness* thou findest thy self *fearfull* to die, meditate,

1. That it argueth a *dastardly* mind to fear that which is not: For in the *Church of Christ* there is no *death*, *Isa.* 25.7,8. And *whosoever liveth and believeth in Christ shall never die*, *Ioh.* 11. 26. Let them fear death who live without *Christ*: Christians die not, but when they please God, they are like *Enoch* translated unto God. Their pains are but *Elijas* fiery *Chariot* to carry them to heaven: or like *Lazarus* sores sending

Gen. 5. 24. 2 Kings 2. 11, 12. Luk. 16. 23.

them to *Abrahams* bosome. In a word, if thou be one that like *Lazarus loveſt Ieſus*,
John 14. *thy ſickneſs is not unto the death, but for the glory of God*, who of his love changeth thy *living death* to an *everlaſting life*. And if many Heathen men, as *Socrates*, *Curtius*, *Seneca*, &c. died willingly (when they might have lived) in hope of the immortality of the *ſoul*: wilt thou being trained ſo long in Chriſts Schoole, (and now called to the *Marriage ſupper* of the bleſſed *Lamb*, *Apoc.* 19. 7.) be one of thoſe *Gueſts* that refuſe to go to that joyful *Banquet*? God forbid.

2. Remember that thy abode here is but the *ſecond degree* of thy life; for after thou hadſt firſt lived nine moneths in thy *Mothers wombe*, thou waſt of neceſſity driven thence to live here in a ſecond degree of
Iob 14. 5. life. And when that number of moneths which God hath determined for this life, are expired, thou muſt likewiſe leave this, and paſſe to a *third degree* in the other world, which never ends. Which to them that live and die in the Lord, ſurpaſſeth as far this kind of *life* as this doth that which one lives in his *Mothers womb*. To this laſt and *excelleneſt* degree of life, through this door paſſed Chriſt himſelf, and all his Saints that were before thee: and ſo ſhall all the reſt after them and thee. Why ſhouldeſt thou fear that which is common to all Gods elect? Why ſhould that be uncouth to thee, which was welcome to all them? Fear not death; for as it is the *Exodus*

dus of a bad, so it is the *Genesis* of a better world: the end of a *temporal*, but the beginning of an *eternal* life.

Mors, præsentis vitæ exitus, & introitus melioris. Bern. *in Epist. ad Rom.*

3. Consider that there are but *three things* that can make death so fearfull unto thee. First, the *loss* thou hast thereby. Secondly, the *pain* that is therein. Thirdly, the *terrible effects* which follow after. All these are but false fires, and causeless feares. For the first, if thou leavest here uncertain goods which *Thieves* may rob, thou shalt find in Heaven a true *treasure* that can never be taken away: these were but lent thee as a *Steward* upon accounts, those shall be *given* thee as the *reward* for ever. If thou leavest a *loving wife*, thou shalt be married to *Christ*, which is more lovely. If thou leavest *children* and *friends*, thou shalt there finde all thy *religious* ancestors and children departed: yea *Christ*, and all his blessed *Saints* and *Angels*: and as many of thy children as be *Gods* children, shall thither follow after thee. Thou leavest an *earthly possession*, and a *house of clay*: and thou shalt enjoy an *Heavenly inheritance* and *mansion of glory*: which is purchased, prepared, and reserved for thee. What hast thou lost? Nay is not death unto thee *gain*? *Go home*, *Go home*, and we will follow after thee.

Mat. 6. 19, 20.

Ioh. 14. 2. 2 Cor. 5. 1.

Secondly, for the pain in death; the *fear* of death more *pains* many then the very *pangs* of death; for many a Christian dies without any great *pangs* or *pains*. Pitch the *Anchor* of thy *hope* on the firm ground of the *Word of God*, who hath promised in

Timor mortis ipsa morte pejor.

2 Cor. 12. 9. 1 Cor. 10. 13. *thy weaknesse to perfect his strength, and not to suffer thee to be tempted above that thou art able to bear*: and Christ will shortly turn all thy temporal pains to his eternal joyes.

Lastly, as for the terrible *effects* which follow after death, they belong not to thee being a member of Christ; for Christ by his death hath taken away the sting of death to the faithful; so that now there is no *condemnation to them that are in Christ Iesus.* And Christ hath protested, that *he that believeth in him hath everlasting life, and shall not come into condemnation, but hath passed from death unto life.* Hereupon the holy spirit from heaven saith, *blessed are the dead which die in the Lord*; and that *from thenceforth they rest from their labours, and their works do follow them.* In respect therefore of the faithfull, *death is swallowed up in victory*; and this *sting* which is *sin* and the punishment thereof, is taken away by Christ. Hence death is called in respect of our bodies, a *sleep* and *rest*, & in respect of our *souls, a going to our heavenly Father, a departure in peace, a removing from this body to go to the Lord, a dissolution of soul and body to be with Christ.* What shall we say? *Precious in the sight of the Lord is the death of his Saints.* These pains are but thy throws and travels, to bring forth eternal life. And who would not pass through hell to go to Paradise? much more through death? There is nothing after death that thou needest fear; not thy *sins*, because Christ hath payed

Rom. 8. 1. Iohn 5. 24.

1 Cor. 15. 54. 1 Thess. 4. 13. Isa. 26. Apoc. 14. 1 Iohn 14. 1. ἀπόλυσις ἐν εἰρήνῃ Luke 3. 1 Cor. 3. Phil. 1. 23. ἀνάλυσις. *Mors porta gloriæ*, Greg. *janua vitæ*, Bern.

payed thy *ransome*; not the *Iudge*, for he is thy *loving brother*; not the *Grave*, for it is the *Lords bed*; not *Hell*, for thy Redeemer keeps the *Key*; not the Devil, for *Gods holy Angels pitch their tents about thee*, and will not leave thee, till they bring thee to Heaven. Thou wast never nearer *Eternal life*: glorifie therefore Christ by a blessed death. Say cheerfully *come Lord Iesus*, for thy Servant commeth unto thee: I am *willing*, Lord, help my *weakneſſe*.

Seven ſanctified Thoughts, and mournfull Sighs of a ſick man ready to die.

NOw foraſmuch as God of his infinite mercy doth ſo temper our pain and ſickneſs, that we are not alwaies oppreſſed with extremity; but gives us in the midſt of our extremities ſome reſpit, to eaſe and refreſh our ſelves; thou muſt have an eſpecial care (conſidering how ſhort a time thou haſt, either for ever to loſe, or to obtain heaven) to make uſe of every breathing time which God doth afford thee: and during that little time of eaſe, to gather ſtrength againſt the fits of greater anguiſh. Therefore in theſe times of relaxation and eaſe, uſe ſome of theſe ſhort thoughts and ſighs.

The firſt Thought.

SEeing every man enters into this life in teares, paſſeth it in ſweat, and ends it in ſorrow; ah what is there in it, that a man ſhould deſire to live any longer in it? Oh! what a folly is it, that when the Marriner rowerh

roweth with all his force to arrive at the wished Port; and that the *Traveller* never resteth till he cometh to his journeys end; we fear to descry our *Port*, and therefore would put back our Bark to be longer tossed in this continual tempest; we weep to see our journeys end, and therefore desire our journey to be lengthned, that we might be more tyred with a foul and cumbersome way.

The spiritual sigh thereupon.

Gen. 47. 9. O Lord, this life is but a troublesome Pilgrimage, few in dayes, but full in evils: and I am weary of it by reason of my sins Let me therefore (O Lord) intreat thy Majesty in this my bed of *sickness*, as *Elias* did under the *juniper tree in his affliction: It is now enough, O Lord, that I have lived so*

1 King. 19. 4. *long* in this vale of misery; *take my soul into thy mercifull hands, for I am no better then my fathers.*

The second Thought.

THink with what a body of *sin* thou art loaden, what great *civil wars* are contained in a *little world*; the *flesh fighting against the spirit*; *passion* against *reason*, *Earth* against *Heaven*, and the world within thee banding it self for the world without thee; and that but one onely means remains to end this conflict, *death*, which, (in Gods appointed time) will separate thy Spirit from thy flesh; the *pure* and regenerate part of thy soul, from that part which is impure and unregenerate.

Rom. 7. 24. Jam. 4. 1. Gal. 5. 17.

The

The spiritual sigh upon the second Thought.

O *Wretched man that I am, who shall deliver me from the body of this death?* Rom. 7. 24.
O my sweet Savour Jesus Christ, *thou hast redeemed me with thy precious blood.* And *because thou hast delivered my Soul from sin, mine eyes from tears, and my feet from falling*; I do here from the very bottom of my heart, ascribe the whole *praise* and *glory* of my salvation, to thy only *grace* and *mercy*, saying (with the holy *Apostle*) *Thanks be unto God, which hath given me the victory through our Lord Iesus Christ.* 1 Pet. 2. Apoc. 5. 9. Psal. 116. 8. 1 Cor. 15. 57. Psal. 145.

The third Thought.

THink how it behoves thee, to be assured that thy soul is *Christs*; for *death* hath taken sufficient *gages* to assure himself of thy *body*, in that *all thy* senses be all readie to die, save onely the sense of *pain*, but sith the *beginning* of thy being *began* with *pain*, marvel the lesse if thy *end* conclude with *dolours*. But if these *temporal* dolours (which onely afflict the body) be so painfull: O Lord, *who can endure the devouring fire? who can abide the everlasting burnings?* Isa. 33. 14.

The spiritual sigh upon the third Thought.

O Lord Jesus Christ, the Son of the living God, who art the only *Physician* that canst ease my *body* from pain, and restore my *Soul* to life eternal: put thy *Passion*, *Cross* and *Death*, betwixt my *Soul* and

and thy *Iudgements*: and let the merits of thy *obedience* ſtand betwixt thy Fathers *Iuſtice* and my *diſobedience*: and from theſe *bodily pains* receive my ſoul into thine everlaſting peace: for I cry unto thee with
Act 7.59. *Stephen*; *Lord Ieſus, receive my ſpirit.*

The fourth Thought.

THink that the *worſt* that death can do is but to ſend thy ſoul *ſooner* than thy fleſh would be willing, to *Chriſt*, and his heavenly Joyes: Remember that *that worſt* is thy *beſt hope*. The *worſt* therefore of death, is rather a help than a harm.

The ſpiritual Sigh upon the fourth Thought.

O Lord Jeſus Chriſt, the Saviour of all them that put their truſt in thee, forſake not him that in *miſery* flyeth unto thy *Grace* for ſuccour and mercy; Oh ſound that *ſweet* voice in the ears of my ſoul, which thou ſpakeſt unto the *penitent thief* on the *Croſs*;
Luk. 23. 43 *This day thou ſhalt be with me in Paradiſe*. For I, O Lord, do (with the Apoſtle) from my *ſoul* ſpeak unto thee,
Phil. 1, 23. *I deſire to be diſſolved and to be with Chriſt.*

The fifth Thought.

Iſa. 25. 7, 8. Joh. 11. 25. THink (if thou feareſt to die) *That in Mount Sion there is no death; for he that believeth in Chriſt, ſhall never die*. And if thou deſireſt to live, without doubt the life *eternal* (whereunto this death is a *paſſage*) *ſurpaſſeth all*. There do all the faithfull departed (having ended their miſeries)

miseries) live with *Christ* in joyes: and thither shall all the godly, which *survive*, be gathered out of their troubles to enjoy with him *eternal* rest.

The spiritual Sigh on the fifth Thought.

O Lord, thou seest the malice of Satan, who (not contenting himself, *like a roaring Lion all the days* and *nights* of our life, to seek our destruction) shews himself *busiest*, when thy children are *weakest*, and nearest to their end: *O Lord reprove him*, and preserve my soul. He seeks to terrifie me with death, which my sinnes have *deserved*; but let thy *holy Spirit* comfort my soul with the assurance of eternal life, which thy *blood* hath *purchased*. Asswage my *pain*, increase my *patience*, & (if it be thy blessed will) end my *troubles*: for my soul beseecheth thee with old blessed *Simeon*, *Lord now let me thy servant depart in peace, according to thy word.* 1 Pet. 5. 8. Luk. 2. 29.

The sixth Sigh.

THink with thy self what a blessing God hath bestowed upon thee above *many millions* in the world: that whereas they are either Pagans, who worship not the true God; or Idolaters, who worship the true God falsly: thou hast lived in a *true Christian Church*, and hast grace to die in the *true Christian faith*, and to be buried in the *Sepulcher of Gods Servants*; who all wait for the *hope of Israel*, and *raising* of their bodies in the *resurrection* of the *just*. Act. 26. 6, 7. Luk. 14. 14.

The

The spiritual sigh upon the sixth Thought.

Joh. 11. 25, 26. O Lord Jesus Christ, *who art the Resurrection, and the life, in whom whosoever believeth shall live though he were dead;*

Vers. 24. *I believe that whosoever liveth, and believeth in thee shall never die. I know that I shall rise again in the resurrection of the last day;*

Iob 19. 25, 26. *for I am sure, that thou my Redeemer livest. And though that after my death, worms destroy this body, yet I shall see thee, my Lord, & my God, in this flesh.*

Grant therefore, O Christ, for thy bitter death and passions sake, that at that day I may be one of them to whom thou wilt pronounce that joyfull sentence; *Come ye*

Mat. 25. 34 *blessed of my Father, inherit the kingdome prepared for you before the foundation of the world.*

The seventh Thought.

THink with thy self how Christ indured for thee a *cursed death*, and the

Gal. 3. 13. *wrath of God* which was due unto thy sins;

Lam. 1. 12. and what terrible *pains* and cruel *torments* the *Apostles* and *Martyrs* have voluntarily suffered for the defence of Christs faith, when they might have *lived* by *dissembling* or *denying him*: how much more willing shouldest thou be to depart in the *faith in Christ*, having *lesse pains* to torment thee, and *more* means to comfort thee?

The

The spiritual sigh upon the seventh thought.

O Lord, my sins have deserved the *paines of Hell, and eternal death*; much more these *fatherly corrections*, wherewith thou dost afflict me: *But O blessed Lamb of God, which takest away the sins of the world, have mercy upon me, and wash away all my filthy sins with thy most precious bloud, and receive my soul into thy heavenly Kingdome; for into thy hands, O Father, I commend my spirit, and thou hast redeemed me, O Lord, thou God of truth.*

Ioh. 1. 29. Apo. 1. 5. Luk. 23. 42. Psal. 35. 1.

The sick person ought now to send for some godly and religious Pastor.

IN any wise, remember (if conveniently it may be) to send for some godly and religious *Pastor*: not onely to *pray* for thee at thy death, (for God in such a case hath promised *to hear the prayers of the righteous* a *Prophets*, *and* b *Elders of the Church*) but also upon thy *confession*, and *unfeigned repentance* to *absolve* thee of thy sins. For as Christ hath given him a *calling* to c *baptize thee unto repentance for the remission of thy sins*: so hath he likewise given him a *calling*, and d *power* and e *authority* (upon repentance) *to absolve thee from thy sins*; f *I will give thee the Keyes of the Kingdome of Heaven*: *and whatsoever thou shalt bind upon earth, shall be bound in heaven*; *and whatsoever thou shalt loose on earth, shall be loosed in heaven.* And again, *Verily I say unto you, Whatsoever yee bind*

a Gen. 20. 7. Jer. 18. 20. and 37. 3. Ezek. 4. 14. 1 Sam. 9. 7. and 12. 19. 21.
b Jam. 5. 14, 15, 16.
c Mar. 1. 4. Acts 19. 4.
d 1 Cor. 5. 4.
e 1 Cor. 10. 8.
f Mat. 16. 19. Mar. 18. 18.

Ioh. 20. 21, 23.

bind in earth, shall be bound in heaven: and whatsoever ye loose in earth, shall be loosed in heaven. And again, *Receive ye the holy Ghost: Whosoever sinnes ye remit, they are remitted unto them; and whosoevers sinnes ye retain, they are retained.* This Doctrine was as ancient in the Church of God as

Iob 33. 19, 21, 23. 24.

Iob, for *Elihu* tells him, *That when God strikes a man with maladie on his bed, so that his soul draweth near the grave, and his life to the buriers: if there be any messenger with him, or any interpreter, one of a thousand, to declare unto man his righteousnesse, then will he have mercy upon him, &c.* And answerable hereunto saith S. *Iames* (*if the sick have committed sinnes*) upon his Repentance, and the Prayers of the Elders *they shall be forgiven him. These have power to shut Heaven and to deliver* (the scandalous impenitent sinner) *to Satan*: For, *the weapons of their warfare are not carnal; but mighty, through God, to cast down, &c. and to have vengeance in readinesse against all disobedience.* They have the *key of loosing*, therefore the *power of absolving*.

Iames 5. 17, 18.

Apoc. 11. 6. 1 Cor. 5. 5. 2 Cor. 10. 4. Mat. 16. 19. *Ministri peccata remittunt non αὐτεξουσίως, sed ὀργανικῶς.* 1 Cor. 5. 4.

The *Bishops*, and *Pastors* of the Church, do not forgive sinnes by any *absolute power* of their own (for so *only* Christ their master forgiveth sinnes) but *ministerially*, as the *servants* of Christ, and *Stewards*, to whose fidelitie their Lord and Master hath committed his *Keyes*: and that is, when they do *declare* and *pronounce*, either *publickly*, or *privately*, by the Word of God, what *bindeth*, what *looseth*; and the *mercies* of

1 Cor. 4. 1, 2. Acts 13. 38.

of God to penitent sinners, or his *Judgements* to impenitent & obstinate persons; and so doe *apply* the *general promises* or threatnings to the *penitent* or *impenitent*. For Christ from *Heaven* doth *by them* (as by his *Ministers* on *Earth*) declare *whom he remitteth and bindeth*, and to *whom he will open the gates of heaven*, and *against whom* he will shut them. And therefore it is not said, *Whose sinnes ye signifie to be remitted*, but *whose sinnes ye remit*. They then doe remit sinnes, because *Christ by their Ministery remitteth sinnes*, *as Christ* by his *Disciples loosed Lazarus*, *Ioh.* 11. 44. And as no water could wash away *Naamans* Lepry, but the waters of *Iordan*, (though other Rivers were as clear) because the *promise* was annexed unto the waters of *Iordan*, & not of other Rivers: so though another man may pronounce the *same words*, yet have they not the like *efficacy* and *power* to work on the conscience, as when they are pronounced from the mouth of *Christs Ministers*, because that the * *promise* is annexed to the *Word* of God, in their *mouthes*: For them hath he * *chosen*, [b] *separated*, and [c] *set apart* for this *work*; and to *them* he hath committed the [d] *ministery*, *and word of reconciliation*; by their holy * *calling* and * *ordination* they have received the * *holy Ghost*, and the *ministerial power* of binding and loosing: They are *sent forth* of the *holy Ghost for this work whereunto he hath called them*. And Christ gives his ministers power

1 Cor. 1. 1. H. 5. 4. Tit. 1. 5. * Ioh. 20. 22, 23. Acts 13. 24. Ioh. 20. 23.

to

To this end saith *Basil*, in Asce. c. 13. *Christus omnibus Pastoribus & Doctoribus, Ecclesiæ suis παρέχει ἐξουσίαν, aqualem tribuit potestatem, cujus signum est quod omnes ex æque ligant & solvunt, ut Petrus.* Papists dare not deny this. *Quilibet sacerdos (quantum est ex virtute clavium) habet potestatem indifferenter in omnes.* In supplement. Thomæ 4. 6. Vers. 10.

* Iohn 10. 21. 22.
* Act. 1. 24.
b Act. 13. 2.
c Rom. 1. 7.
d 2 Cor. 5. 18, 19.
* Acts 13. 1

to forgive sins to the penitent in the same words that he teacheth us in the Lords Prayer to desire God to forgive us our sins: to assure all penitent sinners, that God by his Ministers absolution doth fully, through the merits of Christs bloud, forgive them all their sinnes: So that what Christ decreeth in heaven, in *foro judicii*; the same he declareth on earth by his *reconciling Ministers, in foro pœnitentiæ*: so that as God hath *reconciled the world to himself by Iesus Christ: so hath he* (saith the Apostle) *given unto us the mysterie of this reconciliation.*

Luke 11.4. 2 Cor. 5. 18.

He that sent them to *baptize*, saying, *Go and teach all nations, baptizing them, &c.* sent them also to remit *sinnes*, saying, *As my Father sent me, so send I you; whatsoever sinnes ye remit, they are remitted unto them &c.* As therefore none can *baptize*, (though he use the same *water* and *words*) but onely the *lawfull Minister*, which Christ hath *called and authorized to this divine and ministerial Function*: so though others may *comfort* with *good words*; yet none can *absolve* from sinne, but onely those to whom *Christ* both committed the holy *Ministery and Word of reconciliation*: and of their *absolution*, Christ speaketh. *he that heareth you heareth me.* In a *doubtfull title* thou wilt ask the counsel of the *skilfull Lawyer*, in peril of *sickneſſe* thou wilt know the advice of the *learned Physician*: and is there no danger in *dread* of *damnation*, for a *sinner* to be his *own Iudge*?

Joh. 20. 21, 23.

2 Cor. 2. 7, 10. Heb. 5. 4.

2 Cor. 5. 18, 19. Luk. 10. 16

Judicious

Judicious *Calvin* teacheth this point of Doctrine most plainly; *Etsi omnes mutuò nos debeamus consolari*, &c. *Although* (saith he) *we ought to comfort and confirm one another in the confidence of Gods mercy, yet we see that the Ministers are appointed as witnesses and sureties to ascertain our consciences of the remission of sins: insomuch as they are said to remit sins; and to loose soules. Let every faithful man therefore remember that it is his duty (if inwardly he be vexed and afflicted with the sense of his sins) not to neglect that remedy which is offered unto him by the Lord, to wit, that (for the easing of his conscience) he make private confession of his sins unto his Pastor; and that he desire his private endeavour for the application of some comfort unto his soule: whose office it is (both publickly and privately) to administer Evangelical Consolation to Gods people.*

Lib. 3. Instit. cap. 4. sect. 12.

Beza a highly commendeth this practice: and *Luther* saith, *That he had rather lose a thousand worlds, than suffer private Confession to be thrust out of the Church.* Our *Church* hath ever most b *soundly* maintained the *truth* of this Doctrine; but most *justly* abolished the tyrannous and Antichristian abuse of *Popish auricular Confession*; which they *thrust* upon the *Souls of Christians*, as an *expiatory Sacrifice*, and a *meritorious satisfaction* for sin, *racking* their Consciences to *confesse*, when they feel no distresse, and to enumerate *all* their sins, which is impossible: that by this means they might *dive*

a *In Antith. Papatus & Christianis. vo. 1. fol. 66. Luther tom. 6. fol. 109. & seq.*

b Witnesse our Liturgy D. *Holland* absolved D. *Reinolds*, who not being able to speak kissed the hand wherewith he was absolved.

dive into the secrets of all men, which oft times hath proved pernicious, not onely to *private persons*, but also to *publick States*. But the truth of Gods word is, that no person having received *orders* in the *Church* of *Rome* can truly *absolve* a sinner: for the keyes of *absolution* are two; the one is the key of *Authority*, and that *onely* [a] *Christ* hath; the other is the key of *Ministerie*, and this he [b] gives to his *Ministers*, who are therefore called the *Ministers of Christ*, *The* [c] *Stewards of Gods Mysteries*, *The* * *Embassadors of reconciliation*, *Bishops*, *Pastors*, *Elders*, *&c.* But *Christ* never ordained in the New Testament any order of *sacrificing* Priests: neither is the name of ἱερεὺς, which properly signifieth *Sacerdos*, or *sacrificing Priest*, given to any Officer of Christ, in all the New Testament: Neither do we read in all the New Testament of any who confessed himself to a *Priest*, but *Judas*. Neither is there any *real Priest* in the New Testament, but *only Christ*. Neither is there any *part* of his *priest-hood*, to be now accomplished on *Earth*, but that which he fulfilleth in *Heaven*, by *making intercession* for us. Seeing therefore Christ never ordained any order of *sacrificing Priests*: & that Popish Priests scorn the name of *Ministers of the Gospel*, to whom onely Christ committed his *Keyes*, it necessarily followeth, that *no popish priest* can truly either *excommunicate* or *absolve* any sinner, or have any *lawfull* right to meddle with *Christs Keyes*. But the *Antichristian abuse* of this divine Or-

[a] Apoc. 3. 7. Mat. 2. 7. Luk. 5. 21.
[b] Mat. 16. 19.
[c] 1 Cor. 4. 1. 2 Cor. 5. 20.
Ministerii clavis duplex est, una scientia discernendi.
1 Cor. 12. 10
1 Ioh. 4. 1.
Ier. 25. 15.
Alia est potestas ligandi & absolvendi.
Ioh. 20. 23.
Mat. 27. 4.
Heb. 7. 24. 27, 28.
Heb. 8. 4.
Heb. 7. 25.

Ordinance should not abolish the *lawfull use* thereof betwixt Christians and their pastors in *cases* of *distresse of conscience*, for which it was chiefly ordained.

And verily, there is not any means more excellent to *humble a proud heart*, nor to *raise* up an *humble Spirit*, than this spiritual conference betwixt the Pastors and the people committed to their charge. If any *sin* therefore troubleth thy *conscience*, confesse it to *Gods Minister*, ask his *counsel*; and if thou dost truly repent, receive his *Absolution* And then doubt not in *foro Conscientiæ*, but thy sinnes be as verily forgiven on earth, as if thou didst hear Christ himself in *foro judicii*, *pronouncing* them to be forgiven in Heaven. *Qui vos audit, me audit*; he that heareth you, heareth me. Try this, and tell me whether thou shalt not find more ease in thy conscience, than can be expressed in words. Did prophane men consider the *dignity* of this divine calling, they would the more honour the *calling*, and reverence the *Persons*. Luk. 10. 16.

The sick man (having thus eased his conscience, and received his *Absolution*) may do well (having a convenient number of faithfull Christians joyned with him) to receive the *holy Sacrament* of the *Lords Supper*; to encourage him in his *Faith*, and to discourage the *Devil* in his *assaults*. In this respect the [a] *Council* of *Nice* termeth this Sacrament, *Viaticum*, the *Souls provision for her journey*. And albeit the *Lords Supper* be an Ecclesiastical action, yet forasmuch [a] *Concil. Nic. can.* 12.

asmuch as our *Lord* (the first Instituter) celebrated it in a b private house, and that S. c *Paul* termeth the houses of Christians, the *Churches of Christ*: and that d Christ himself hath promised *to be in the middest of the faithful, where but two or three are gathered together in his Name*: I see no reason, but if Christians *desire* it (when they are not through sickness able to come to the *Church*) but that they should receive, and Pastors ought to administer unto them the Sacraments at home. He sheweth more simplicity than knowledge, who thinks that this savours of a *private Mass*. For a Masse is called *private*, not because it is said in a private house, but because (as Bishop e *Iewell* teacheth out of f *Aquinas*) the Priest receiveth the Sacrament himselfalone, without distribution made unto others, and then it is private, although the whole Parish be present and look upon him. There is as much difference between such a Communion, and the *Antichristian Idoll* of a private *Masse*, as there is betwixt Heaven and Hell. For at a Communion in a private Family upon such an extraordinary occasion, *Christ* his *institution* is observed, many faithfull Brethren meet together and *tarry one for another*, Christ his death is remembred and shewed, and the Minister together with the Faithfull, and the sick party doe communicate. Mr. *Calvin* saith, *That he doth very willingly admit administring the Communion to them that are sick, when*

b Mat. 26. 18. Luk. 22. 12.
c Rom. 16. 5. Philem. v. 2.
d Mat. 18. 20.

e *Iewell* against *Harding*, *Art.* 1. of private Masse, *fol.* 4.
f *In missis privatis sufficit si unus sit præsens, scilicet Minister, qui populi totius personam gerit* Aquin. par. 3. q. 38. Art. 5.
g *De cœna administratione sic sentio, libenter, admittendum esse hunc morem, ut apud ægros celebretur communio, cum ita res & opportunitas ferat Epist.* 51.

when the case and opportunity so requireth. And in [a] another place he saith, *That he hath many weighty reasons to compell him not to deny the Lords Supper unto the sick.* Yet I would wish all Christians to use to receive often in their health, especially once every moneth with the whole Church; for then they shall not need so much to assemble their friends upon such an occasion, nor so much to be troubled themselves for want of the Sacrament. For as Mr. *Perkins* saith very well, *The fruit and efficacy of the Sacrament is not to be restrained to the time of receiving; but it extends it self to the whole time of mans life afterwards*: the efficacie whereof did men throughly understand, they should not need to be so often exhorted to receive it.

[a] Cur cœnam ægrotis negandum esse non arbitror, multæ & graves causæ me impellunt. Epist. 32. 1.

Perkins his right way to dying.

Pastores omnes hic exoratos velim, ut in hujus conversiæ statum penitius introspiciant: nec fideles ex hac vita migrantes & panem vitæ petentes, viatico suo fraudari sinant, ne lugubris ista in iis adimpleatur lamentatio: Parvuli panē petunt, & non sit qui frangat eis. As therefore when a *wicked liver* dieth he may say to death, as *Ahab* said to *Eliah*, *Hast thou found me, O my enemy?* So on the other side, when it is told a penitent sinner, that death knocks at the door, and begins to look him in the face, he may say of death, as *David* said of *Ahimaaz*, *Let him come*, and welcome, *for he is a good man, and cometh with good tidings*: he is the messenger of Christ, and bringeth unto me the joyfull news of eternal life. And

Admonitio ad Pastores. Lam. 4. 4.

1 Kings 1. 2, 10.

2 Sam. 28. 28.

Ut moriare pius, vivere disce pie.

as the *Red Sea* was a gulf to drown the *Egyptians* to destruction, but a passage to the *Israelites*, to convey them to *Canaans* possession: so death to the wicked, is a *sink* to hell and condemnation; but to the godly, the gate to everlasting life and salvation. And *one* day of a * *blessed death* will make amends for *all the sorrows* of a *bitter life*.

* Summum hominis bonum, bonus ex hac vita exitus.

When therefore thou perceivest thy soul departing from thy body, pray with thy tongue if thou canst, else pray in thy heart and mind, these words, fixing the eyes of thy soul upon *Iesus Christ* thy Saviour.

4. *Prayer at the yielding up of the ghost.*

Joh. 1. 29. O *Lamb of God* which by thy bloud hast taken away the sins of the world, have

Luk. 23. 43. mercy upon me a sinner, *Lord Iesus receive my spirit.* Amen.

When the sick party is departing, let the faithful that are present kneel down, and commend his soul to God, in these or the like words.

Psal. 46. 1. Psal. 49. O Gracious God, and merciful Father, *who art the refuge and strength, and very present help in trouble*: lift up the *light of thy favourable countenance* at this instant upon thy servant that now cometh to appear in thy presence: *wash away*, good Lord, all *his sins*, by the merits of *Christ Iesus bloud*, that they may never be laid to

1 Joh. 1. 7. his charge. Increase his *faith*, preserve and keep safe his *soul* from the danger of the *Devil* and his wicked *Angels*. Comfort him with thy holy Spirit, cause him now to feel

feel that thou art his *loving Father*, & that he is thy child by *Adoption* & *Grace*. Save, O Christ, the price of thine own blood, and suffer him not to be lost, whom thou hast bought so dearly. Receive his *soul* as thou didst the *penitent thief* into thy heavenly *Paradise*; Let thy blessed *Angels* conduct him thither, as they carried the soul of *Lazarus*: & grant unto him a joyful resurrection at the last day. O Father, hear us for him, and hear thine *own Son*, our only *Mediator*, that *sits at thy right hand*, for *him* and *us all*; even for the merit of that bitter death and passion which he hath suffered for us. In confidence whereof, we now recommend his soul into thy fatherly hands, in that blessed prayer which our Saviour hath taught us in all times of our troubles to say unto thee: *Our Father*, &c.

Thus far of the Practice of Piety in dying in the Lord.

Now followeth the practice of Piety in dying for the Lord.

THe *Practice of Piety* in dying *for* the Lord, is termed *Martyrdome*.

Martyrdom is the Testimony which a Christian beareth to the Doctrine of the Gospel, by enduring any kind of death: to invite many, *and to confirm* all, *to embrace the truth thereof.* To this kind of death Christ hath promised a *Crown*. *Be thou faithful unto the death, and I will give thee the Crown of life.* Which promise the Church so firmly believeth, that they termed *Martyrdome* it

1 Cor. 12. 13. Sanguis Martyrum semen Ecclesiæ. Martyres acceperunt non dederunt coronas, Leo. Martyrio coronatus Eas. usual. δωσῷ σοι τὸν στέφανον τῆς ζωῆς. Ap. 2. 10.

it self, a *Crown*. And God to animate Christians to this excellent prize, would by a *prediction* that *Stephen*, the first Christian *Martyr*, should have his name of a *Crown*.

Of *Martyrdome* there are three kinds.

Bern. Fer. in fest inno. Frid. Nausea in vit. Iohan. Flores. Hist. ad An 65. Mat. 2. Act. 7. Acts & Monum. 1 Pet. 2. 10.

1. *Sola voluntate*, in will only, as *Iohn* the *Evangelist*, (who being boyled in a Caldron of Oyl) came out rather *annointed* than *sod*: and died of old age at *Ephesus*.

2. *Solo opere*, in deed only: as the *Innocents* of *Bethlehem*.

3. *Voluntate & opere*, both in will and deed, as in the Primitive Church, *Stephen*, *Polycarpus*, *Ignatius*, *Laurentius*, *Romanus*, *Antiochianus*, and thousands. And in our dayes, *Cranmer*, *Latimer*, *Hooper*, *Ridley*, *Farrar Bradford*, *Philpot*, *Sanders*, *Glover*, *Taylor*, and others innumerable: whose *fiery zeal* to Gods truth, brought them to the *flames* of Martyrdome, to seal Christs *Faith*. It is not the *cruelty* of the death, but the *innocency* and *holinesse* of the cause, that maketh a Martyr. Neither is an *erroneus* Conscience a sufficient warrant to suffer *Martyrdome*: because *science* in Gods Word must direct *Conscience* in mans heart. For they who killed the Apostles, in their erroneous consciences, thought *they did God good service*: and *Paul* of *zeal* breathed out *slaughters against the Lords Saints*. Now whether the cause of our *Seminary Priests* and *Iesuits* be so *holy*, *true* and *innocent*, as that it may

Causa, non passio, facit martyrem. Aug Epi. Non mortes sed mores. Dr. Boys. Tho. Aq. in 1. p. quest. 19. art. 6.

Iohn 16. 2. Acts 9. 1. Phil. 3. 6.

warrant

warrant their Conscience to *suffer death* and to hazard their *eternal salvation* thereon: let *Pauls* Epistle written to the *antient* Christian *Romans*, (but against our *new Antichristian Romans*) be judges; & it will plainly appear, that the Doctrine which St. *Paul* taught the antient Church of *Rome*, is *ex diametro* opposite in 20. fundamental points of true Religion, to that which the new Church of *Rome* teacheth and maintaineth. For, S. *Paul* taught the Primitive Church of *Rome*.

Epistola ad Romanos, is now Epistola in Romanos.

1. That our *Election* is of Gods *Free-Grace*, and not *ex operibus prævisis*, Rom. 9. 11. Rom. 11. 5, 6.

2. That we are *justified* before God by *faith only*, without *good works*, Rom. 3. 20. 28. Rom. 4. 2. &c. Rom. 1. 17.

3. That the *good works of the regenerate*, are not of their *own condignity meretorious*, nor such as can deserve heaven Rom. 8. 8. Rom. 11. 6. Rom. 6. 23.

4. That *those books only* are *Gods Oracles* and *Canonical Scripture*, which were committed to the *custody & credit* of the *Iews*, Rom. 3. 2. Rom. 1. 2 Rom. 16. 26. such were never the *Apocripha*.

5. That the *holy Scriptures* have *Gods* authority * Rom. 9 17 Ro. 3 4 Rom. 11. 32, conferred with Gal. 3. 22. Therefore *above* the authority of the *Church*.

* Note that the Scripture saith, God saith, and the Scripture concludeth, is all one with Paul.

6 That all, as well *Laity* as *Clergy*, that will be saved, must familiarly *read or know the holy Scriptures*, Rom. 15. 4 Rom. 10. 1, 2, 8. Rom. 16 26.

7. That all Images made of the true God, are very Idols. R. 1. 23, & R. 2. 22. confer'd.

8. That to bow the knee religiously to an Image, or to worship any Creature, is meer Idolatry. Ro. 11. 4. & a lying service, R. 1. 25.

9. That we must not pray unto any but to God only in whom we believe. Ro. 8. 13, 14. Ro. 8. 15, 27. Therefore not to Saints and Angels.

10. That Christ is our only intercessor in Heaven, Ro. 8. 34. Ro. 5. 2. Ro. 16. 27.

11. That the only sacrifice of Christians, is nothing but the spiritual sacrificing of their soul's & bodies to serve God in holiness and righteousness, Ro. 12. 1. Ro. 15, 16. therefore no real sacrificing of Christ in the Mass.

12. That the religious worship called dulia, as well as latria, belongeth to God alone, Ro. 1. 9. Ro. 12. 1. Ro. 16. 18. conferred.

13. That all Christians are to pray unto God in their own native language. R. 14. 11.

14. That we have not of our selves, in the state of corruption, free will unto good, Rom. 7. 18. &c. Rom. 9. 16.

15. That Concupiscence in the regenerate, is sin, Rom. 7. 7, 8, 10.

16. That the Sacraments do not confer grace, ex opere operato, but sign and seal that is conferred already unto us, Rom. 4. 11. 12. Rom. 2. 28. 29.

17. That every true believing Christian may in this life be assured of his salvation, Rom. 8. 9. 16. 35. &c.

18. That no man in this life, since Adams fall, can perfectly fulfill the Commandements

εἰδωλα. Having reference to what he spake before. Rom. 1. 13. of Images.

men's of God, Ro.7.10, &c. Rom 3.19 &c. Rom. 11, 32.

19. That to place Religion in the *difference of meats and dayes*, is superstitious, Rom. 14. 3, 5, 6, 17, 23.

20. That the *imputed righteousness* of Christ, is that only that makes us just before God, Rom. 4. 9, 17, 23.

21. That Christs *flesh* was made of the *Seed of* David, by *Incarnation:* not of a *Wafer Cake* by *Transubstantiation*. Rom. 1. 3.

22. That all *true* Christians are *Saints*, and not those whom the Pope only doth *canonize*. Ro. 1. 7. Ro. 8. 27. Ro. 15. 31. Ro. 16. 2. and 15. Rom. 15. 25.

23. That *Ipse*, Christ the *God of Peace*, and not *Ipsa*, the *Woman*, should bruise the *Serpents head*, Rom. 16. 20.

24. That every soul must of *conscience be subject*, and pay *tribute* to the *Higher Powers*, that is, the Magistrates which bear the *sword*, Rom. 13. 1, 2. &c. and therefore the *Pope* and *Prelates* must be subject to their *Emperours*, *Kings*, and *Magistrates*, unless they wil bring *damnatoin* upon thrir souls, as *Traytors* that *resist God* and his *Ordinance*, Rom. 13. 2.

25. That *Paul* (not *Peter*) was ordained by the *grace of God*, to be the *chief Apostle* of the *Gentiles*, and consequently of *Rome*, the chief City of the *Gentiles*, a Rom. 15. 15, 16. 19, 20, &c. Ro. 11. 14 Rom. 16. 4.

26. That the *Church of* Rome *may erre* & *fall away* from the true Faith, as well as

a Seems by Ro. 15. 20, 29 and the whole last Chapter, that the Christians who were in Rome before Paul came thither, were converted by those Preachers whom he had sent thither before him: for he cals them his helpers. v. 3. 9 kinsmen. v. 7 14. fellow-prisoners. v. 7 the first fruits of Achaia, where he had preached. v. 7 all familiar to him, and to Tertius, who writ the Epistle, ver. 22. And therefore they came so joyfully to meet Paul at Appii forum, hearing that he was coming towards Rom. Act. 28. 15.

the *Church of Ierusalem*, or any other *particular Church*, Rom. 11. 20, 21, 22.

And seeing the *new upstart Church of Rome* teacheth in all these, and innumerable other points, clean contrary to that which the Apostles taught the *Primitive Romans*, let God and this Epistle judge betwixt them and us, whether of us both stands in the *true ancient Catholick Faith*, which the *Apostle* taught the *old Romans*? And whether we have not done well to *depart* from them, so far as they have departed from the *Apostles Doctrine*? And whether it be not better to return to St. *Pauls* truth, than still to continue in *Romes* error? And if this be true, then let *Iesuits* and *Seminary Priests* take heed & fear, lest it be not *faith*, but *faction*; not *truth*, but *treason*; not *Religion*, but *Rebellion*, beginning at *Tibur*, & ending at *Tyburn*, which is the cause of their death. And being sent from a troublesome *Apostatical* Sea, rather than from a peaceable *Apostolical* Seat, because they cannot be suffered to perswade *Subjects* to break their *Oathes*, and to withdraw their *Allegiance* from their *Soveraign*, to raise Rebellion, to move Invasion, to stab and poison *Queens*, to kill and murther *Kings*, to blow up whole States with *Gun-powder*; they desperately cast away their own *bodies* to be hanged and quartered; and (their *souls* saved, if they belong to God) I wish *such honour to all his Saints* that send them. And I have *just* cause to fear, that the Miracles of *Lipsius* two

Psa. 149 9.

Ladies

Ladies, *Blunstons* Boy, *Garnets* Straw, and the maids fiery Apron, will not suffice to clear, that these men are not *Murtherers of* themselves rather then *Martyrs of Christ*.

And with what *conscience* can any *Papist* count *Garnet a Martyr*, when his *own* conscience forced him to *confesse*, that it was for *Treason*, and not for *Religion* that he died? But if the Priests of such a *Gunpowder* Gospel be *Martyrs*, I marvel who are *Murtherers*? If they be *Saints*, who are *Scythians*? and who are *Canibals*, if they be *Catholicks*.

But leaving these, if they will be filthy to their filthinesse still, let us (to whose fidelity the Lord hath committed his *true faith*, as a pretious *depositum*) pray unto God, that we may lead a holy *life*, answerable to our holy *faith*, in *piety* to *Christ* & *obedience* to our *King*, that if our Saviour shall ever *count us worthy that honour to suffer* Martyrdome for his *Gospels* sake, be it by open *burning* at the Stake, as in Q. *Maries dayes*; or by secret *murthering*, as in the *Inquisition house*; or by outragious *massacring*, as in the *Parisians Mittens*; in being *blown up* with *Gunpowder*, as was intended in the *Parliament house*, we may have *grace* to pray for the assistance of his *holy Spirit*, so to strengthen our *frailty*, and to defend his *cause*, as that we may seal with our *deaths* the *Evangelical* truth which we have professed in our *lives*: That in the days of our *lives* we may be *blessed* by his *Word*, in the *day* of death be blessed in the *Lord*

Ut Alexandri causa iis qui illam scire cupiunt patenat judicatus est Ephesi ab Emilio Frontino Proconsule non propter professionis nomen, sed propter perpetrata latrocinia, cum jam esset prævaricator (& proditor) Euseb. Hist. Eccles. Lib. 5. Cap. 18.

1 Tim. 6. 20. Prov. 24. 21. 1 Pet. 2. 17. Acts 5. 41.

Luke 11. 28. Apoc. 14. 3. Mat. 25 34. Apoc. 22. 20

and in the day of *Iudgements* be the blessed of his *Father*: *Even so grant Lord Iesus.* Amen.

A Diuine Colloquie between the Soul and her Saviour, concerning the effectual merits of his dolorous passion.

L*Ord wherefore didst thou wash thy Disciples feet? Christ.* To teach thee how thou shouldest *prepare* thy self to come to my Supper.

Ioh. 13.14 S. *Lord, why wouldst thou wash them thy self? Ch.* To teach thee humility, if thou wilt be my Disciple.

Luk. 22.19. S. *Lord, wherefore didlest thou before thy death institute thy last supper? Ch.* That thou mightest the better remember my *death*, and be assured that all the *merits* thereof are thine.

Ioh. 18. 2. S. *Lord, Wherefore wouldst thou go to such a place where* Iudas *knew to find thee? C.* That thou mightst know that I went as willingly to suffer for thy sin, as ever thou wentest to any place to commit sin.

Ioh. 8. 1. Gen. 3. 3. S. *Lord, wherefore wouldst thou begin thy passion in a Garden? C.* Because that in a Garden thy sin took *first* beginning.

Mat. 26.40. Esa. 63. 5. S. *Lord, wherefore did thy three select Disciples fall so fast a sleep, when thou beganst to fall into thy agony? C.* To shew that I *alone* wrought the work of thy Redemption.

Mat. 26. 4 Psal. 9. 2. 3. S. *Lord, why were there so many plots and snares laid for thee? C.* That I might make thee to escape *all the snares* of thy Ghostly hunter.

S. *Lord,*

S. *Lord, why wouldst thou suffer* Iudas (*betraying thee*) *to kiss thee*? C. That by enduring the words of *dissembling lips*, I might there *begin* to expiate sin, where Satan *first* brought it into the world. Mat. 26 49. Gen. 3. 4. 5.

S. *Lord, why wouldest thou be sold for thirty pieces of silver*? C. That I might free thee from *perpetual bondage*. Mat 27. 3.

S. *Lord, why didst thou pray with such strong crying and tears*? C. That I might quench the *fury* of Gods *Iustice*, which was so *fiercely* kindled against thee. Mar. 26 39. Heb. 5. 7.

S. *Lord, why wast thou so afraid and cast into such an Agony*? C. That suffering the wrath due to thy sins, thou mightest be more *secure* in thy death, and find more *comfort* in thy crosses. Luk. 22. 44.

S. *Lord, wherefore didst thou pray so oft, & so earnestly, that the cup might pass from thee*? C. That thou might'st perceive the horrour of that *curse* and *wrath*, which being due to *thy sins*, I was then to drink, and endure for thee. Mat. 26. 39, 42, 44. Gal. 3. 13.

S. *Lord, wherefore diddest thou after thy wish submit thy will to the will of thy father*? C. To teach thee what thou shouldest do in all thy afflictions, and how *willingly* thou shouldest yield to *bear with patience* that Cross which thou seest to come from the just hand of thy heavenly *Father*. Luk. 22. 4.

S. *Lord, wherefore didst thou sweat such drops of water and blood*? C. That I might *cleanse* thee from thy *stains* & bloudy spots.

S. *Lord, why wouldst thou be taken, when thou mightest have escaped thine enemies*? C. That Luk. 22. 4, 5

Mat. 7. 27. Mat. 22. 13. Mat. 26. 36.

C. That thy spiritual enemies should not take thee, and cast thee into the *prison of utter darkness*.

S. *Lord, wherefore wouldst thou be forsaken of all thy disciples?* C. That I might *reconcile* thee unto God, of whom thou wast forsaken for thy sins.

Ioh. 18. 8.

S. *Lord, wherefore wouldst thou stand to be apprehended alone?* C. To shew thee, that my love of thy salvation was more than the love of all my Disciples.

Mark 14. 51, 52.

S. *Lord, wherefore was the young man caught by the soldiers, and unstript of his linnen, who came out of his bed, hearing the stir at thy apprehension, and leading to the high Priest?*

C. To shew their outrage in apprehending me, and my *power* in preserving out of their outragious hand, *all my Disciples*, who otherwise had been *worse* handled by them, than was that *young man*.

S. *Lord, wherefore wouldst thou be bound?*

Mat. 25. 2.

C. That I might loose the *cords* of thine *iniquities*.

Luk. 25. 57. Luk 22. 50.

S. *Lord, why wast thou denied of* Peter?

C. That I might *confesse* thee before my Father, and thou mightest learn that there is no trust in man, and that *salvation proceeds of my meer mercy*.

Luk. 22. 61.

S. *Lord, wherefore wouldst thou bring* Peter *to repentance by the crowing of a Cock?*

C. That none should despise the means which God hath appointed for their conversion, though they seem never so mean.

S. *Lord, wherefore didst thou at the Cock crowing turn and look upon* Peter?

C. Be-

C. Because thou mightest know, that without the help of my *grace* no means can turn a sinner unto *God*, when he is once faln from him.

S. *Lord, wherefore wast thou covered with a purple robe?* C That thou mightest perceive that it was I that did away my *scarlet sins.* Ioh. 19. 5.

S. *Lord, wherefore wouldst thou be Crowned with thorns?* C. That by wearing *thorns*, the *first fruits* of the *curse*, it might appear that it is I which take away the *sins* and *curse* of the world, and *crown* thee with the *crown of life* and *glory.* Isa. 1. 8. Mat. 27. 2. 1 Pet. 2. Apoc. 10.

S. *Lord, why was a reed put into thy hand?* C. That it might appear that I came not to break the *bruised Reed.* Mat. 27. 19. Mat. 12. 20.

S. *Lord wherefore wast thou mocked of the Iews?* C. That thou mightest insult over devils, who otherwise would have mocked thee, as the *Philistines* did *Sampson.* Mat. 27. 29.

S. *Lord, wherefore wouldst thou have thy blessed face defiled with spittle?* C. That I might cleanse *thy face* from the *shame of sin.* Iud. 15. 16. Mat. 26. 7.

S. *Wherefore Lord, were thine eyes hoodwinkt with a vail?* C. That thy *spiritual blindnesse* being removed, thou mightest behold the *face* of my Father in Heaven. Mat. 14. 65.

S. *Lord, wherefore did they buffet thee with fists, and beat thee with staves?* C. That thou mightest be freed from the *strokes* & *tearings* of infernal fiends. Mat. 27. 20. Mat. 27. 39.

S. *Lord, wherefore wouldst thou be reviled?* C. That God might *speak peace* unto thee by his *Word* and *Spirit.* Mat. 27. 30. Ioh. 19. 3.

S. *Lord, wherefore was thy face disfigured with* Isa. 53. 2.

Mat. 26. 67. Mat. 15. 19. *with blows & blood?* C. That thy face might *shine* glorious as the *Angels* in Heaven.

Iohn 19. 1. S. *Lord, wherefore wouldst thou be so cruelly scourged?* C. That thou mightest be freed from the sting of conscience, and wipe off everlasting torments.

S. *Lord, wherefore wouldst thou be arraigned at Pilates bar?* C. That thou mightest at the last be acquitted before my *judgement* seat.

Mat. 14. 50. S. *Lord wherefore wouldst thou be falsly accused?* C. That thou shouldest not be justly condemned.

Luk. 23. 2. S. *Lord, wherefore wast thou turned over to be condemned by a strange Judge?* C. That thou being redeemed from the captivity of a *heltish Tyrant*, mightest be restored to God, whose own thou art by right.

Iohn 19. 11. Titus 3. 1. Rom 1. 31. 1 Pet. 2. 13 14. S. *Wherefore, O Christ, didst thou acknowledge that Pilat had power over thee from above?* C. That Antichrist under pretence of being my Vicar, should not exalt himself above all principalities and powers.

Luk. 23 1, 2. Ioh. 19. 12, &c. Note well S. *Lord, why wouldst thou suffer thy passion under Pontius Pilat, being a Roman President to Cæsar of Rome?* C. To shew that the Cæsarian and Pontifician policy of *Rome* should chiefly persecute my Church, and crucifie me in my members.

Apoc. 1. 8. & Ap. 7. 6, 24. Iohn 19. 16. Luk. 23. 24. Rom. 8. 3. *S. But why Lord wouldst thou be condemned?* C. That the Law being condemned in me, thou mightest not be condemned by it.

Mat. 27. 24. ohn 15. 6. S. *But why wast thou condemned, seeing no thing could be proved against thee?* C. That thou mightest know, that it was not for my fault, but for thine, that I suffered.

S. *Lord,*

S. *Lord, wherefore wast thou led to suffer out of the City?* C. That I might bring thee to the rest in the Heavenly City. Mat. 27. 23 Heb. 13. 12.

S *Lord, why did the Iews compel* Simon *of* Cyrene, *coming out of the field, to carry thy Crosse?* C. To shew the weakenesse whereunto the burden of thy sin brought me: and what must be every Christians case, which goeth out of the field of this world toward the heavenly Jerusalem. Luk. 23. 26. Mat. 27. 32.

S. *Lord, why wast thou unstript of thy garments?* C. That thou mightest see how I forsook all to redeem thee. Joh. 19. 18.

S. *Lord, wherefore wouldest thou be lifted upon a Crosse?* C. That I might lift thee up with me to Heaven. Luk. 23.

S *Lord, wherefore didst thou hang upon a cursed tree?* C. That I might satisfie for thy sin committed in eating the forbidden *fruit* of a tree. Luk. 23. 33. Gal. 2. 7.

S. *Lord, wherefore wouldst thou hang between two Theeves?* C. That, thou my dear soul, mightest have place in the midst of Heavenly Angels. Luk. 23. 33.

S. *Lord, wherefore were thy hands and feet nailed to the cross?* C. To enlarge thy *hands* to do the Works of righteousnes: and to set thy feet at liberty to walk in the wayes of *peace*. Psal. 22. 16 Joh. 10. 25.

S. *Lord, wherefore did they crucifie thee in Golgotha, the place of dead mens skuls?* C. To assure thee, that my *death* is life unto the *dead*. Mat. 27. 33.

S. *Lord, why did not the Souldiers divide thy seamlesse coat?* C. To shew that my *Church* is *one* without *rent* of schism. Joh. 19. 4.

S.

Mat. 27. 34. S. *Lord, wherefore didst thou taſt Vinegar and Gall?* C. That thou mighteſt eat the *bread of Angels*, and drink the *water of life.*

Joh. 19. 20. Rom. 10. 1 Cor. 3. 13. S. *Lord why ſaidſt thou upon the Croſs, It is finiſhed;* C. That thou mighteſt know that by my death the Law was finiſhed, and thy redemption effected.

Joh. 19. 34. S. *Lord, why didſt thou cry out on the croſs, My God, my God, why haſt thou forſaken me?* C. Leſt thou being forſaken of God ſhouldeſt have been driven to cry in the pains of Hell, Wo and alas for evermore.

2 Pet. 2. 4. Jud. ver. 6. Joh. 19. 23. S. *Lord, wherefore was there ſuch a general darkneſs when thou didſt ſuffer and cry out on the croſs?* C. That thou mighteſt ſee an Image of thoſe helliſh pains which I ſuffered to deliver thee from the *endleſs* pains of *Hell*, and everlaſting chains of darkneſs.

S. *Lord, why wouldſt thou have thine arms nailed abroad?* C. That I might embrace thee more lovingly, my ſweet ſoul.

Luk. 23. 43 Luk. 23. 9. Rom. 9. 18. S. *Lord, why did the Thief, that never wrought good before, obtain Paradiſe upon ſo ſhort repentance?* C. That thou maiſt ſee the power of my death to forgive them that repent, that no ſinner needs deſpair.

S. *Lord, why did not the other thief which hanged as near thee obtain the like mercy?*

C. Becauſe I leave *whom I will* to harden themſelves in their lewdneſs to deſtruction, that all ſhould fear, & none preſume.

Mat. 26. 50. Joh. 10. 18. S. *Lord, wherefore didſt thou cry with ſuch a loud & ſtrong voice in yielding up the ghoſt?* C. That it might appear that no *man took my life from me*, but that I laid it down my ſelf.

S. *Lord,*

S. *Lord, wherefore didst thou commend thy soul into thy Fathers hands?* C. To teach the what thou shouldest do, being to depart this life. Luke 23. 6. John 13. 1.

S. *Lord, wherefore did the vail of the Temple rend in twain at thy death?* C. To shew that the Levitical Law should be no longer a partition-wall between *Iews* & *Gentiles*, and that the way to heaven is open to all *believers*. Mat. 25. 51. Ephes. 2. 14. Heb. 10. 19, 20.

S. *Lord, wherefore did the earth quake, and the stones cleave at thy death?* C. For horrour to hear their Lord dying: and to upbraid the cruel hardnesse of sinners. Mat. 27. 51.

S. *Lord, wherefore did not the souldiers break thy legs, as they did the theeves who hanged at thy right hand, and left?* C. That thou maist know, that they had not power to doe any more unto me than the Scripture had foretold that they should do, and I should suffer to save thee. Exod. 1. 56. Mar. 14. 21. Zach. 12. 20. Joh. 20. 34. Joh. 19. 3.

S. *Lord, wherefore was thy side opened with a spear?* C. That thou mightest have a way to come nearer my heart. There is about mans heart a skin called Pericardium, containing water, which cools and moistens the heart lest it should be scorched with continual motion. This skin once pierced, man cannot live. Colum. Anatom. 7. Horst de nat. human l. 1. exerc. 8. q. 3.

S. *Lord, wherefore ran there out of thy precious side bloud and water?* C. To assure thee, that I was slain indeed, seeing my heart bloud gushed out, and the water which cōpassed my heart flowed forth after it: which once *spilt*, man must *needs die*. a 1 Joh. 5.

S. *Lord, wherefore ran the bloud first by it self, and the water afterwards by it self, out of thy blessed wound?* C. To assure thee of two things: 1. That by my bloudshedding *Iustification* and *Sanctification* were effected

cted to save thee. Secondly that my Spirit by the conscionable use of the *Water* in *Baptism*, and *blood* in the *Eucharist*, will effect in thee *Righteousness* and *holiness*, by which thou shalt glorifie me.

Mat. 27. 5. S. *Lord, wherefore did the grave open at thy death?* C. To signifie that *death* by my death had now received his *deaths wound* and was overcome.

Mat. 27.10. S. *Lord, wherefore wouldst thou be buried?* C. That thy sins might never rise up to judgement against thee.

Mat. 27.56. Iohn 19. 39, 40. S. *Lord, wherefore wouldst thou be buried by two such honourable Senators, as* Nicomus *&* Joseph *of* Arimathea? C. That the truth of my death (the cause of thy life) might more evidently appear unto all.

Iohn 19. 4. Mat. 27. 60. S. *Lord, wherefore wast thou buried in a new sepulcher, wherein was never man laid before?* C. That it might appear that I, & not another arose, and that by mine own power, not by anothers virtue, like him who revived at the touching of *Elisha's* bones.

2 Kin. 13. 21. Mat. 28. 6. Rom. 4. 35. S. *Lord, wherefore didst thou raise up thy body again?* C. That thou may'st be assured that thy *sins* are *discharged*, and that thou art *justified*.

Mat. 27. 52, 53. Act. 17 31. S. *Lord, wherefore did so many bodies of they Saints (which slept) arise at thy Resurrection?* C. To give an assurance that all the Saints shall arise by the virtue of my *Resurrection* at the last day.

Psal. 116. 11. Gal. 6. 17. S. *Lord, what shall I render unto thee for all these benefits?* C. Love thy Creator, and become a new Creature.

The

The soules Soliloquie, ravished in contemplation of the Passion of our Lord.

WHat hadst thou done, O my sweet Saviour, and blessed *Redeemer*, that thou wast thus *betraid of Iudas*, *sold* of the *Iews*, *apprehended* as a malefactor, and *led bound* as a Lamb to the slaughter? What evil hadst thou committed, that thou shouldest be thus openly *arraigned*, *accused* falsly, & unjustly condemned before *Annas* & *Caiphas*, the *Iewish* Priests, at the judgement seat of *Pilate* the *Roman* President? What was thy offence? or to whom didst thou ever *wrong*? that thou should'st be thus pitifully *scourged* with whips, *crown'd* with thorns *scoffed* with flouts, *reviled* with words, *buffeted with fists*, and *beaten* with staves? O Lord, what didst thou deserve to have thy blessed face *spat* upon, & *covered* as it were with shame? to have thy Garments *parted*, thy hands and feet *nailed* to th Cross? To be *lifted up* upon the cursed tree, to be *crucified* amongst thieves, and made to *tast* Gall & Vinegar: and in thy deadly extremity to endure such a sea of Gods *wrath* that made thee cry out, as if thou hadst been forsaken of God thy Father? yea to have thy innocent heart *pierced* with a cruel spear, and thy precious bloud to be *spilt* before thy *blessed mothers* eyes? Sweet Saviour, how much wast thou tormented to endure all this, seeing I am so much *amazed* but to think upon it? I enquire for thine offence, but I can find none in thee? no, not so much as *guile to have*

have been found in thy mouth. Thy *enemies* are challenged, and none of them dare *rebuke thee of sin;* thy *accusers* (that are suborned) *agree* not in their witness, the *Iudge* that condemns thee, openly cleareth thy *innocency,* his *wife* sends him word she was warned in a dream that thou wast a just man, & therefore should take heed of doing injustice unto thee. The *Centurion* that executed thee, confessed thee of a truth *to be both a just man, and the very Son of God,* The *thief* that hangeth with thee justifieth thee, *that thou hast done nothing amiss.* What is the cause then, O Lord, of this thy cruel ignominy, passion, and death? I, O Lord, I am the cause of these thy sorrows: my *sins* wrought thy *shame,* my *iniquities* are the occasion of thy *injuries.* I have committed the fault, and thou art plagued for the *offence;* I am guilty, and thou art *arraigned;* I committed the *sin;* & thou sufferedst the *death;* I have done the *crime,* & thou hangest on the *cross.* Oh the deepnesse of *Gods* love! Oh the wonderful disposition of heavenly *grace!* Oh the unmeasurable measure of *divine mercy!* The *wicked* transgresseth, & the *just* is punished, the *guilty* is let escape, & the *innocent* is arraigned; the *malefactor* is acquitted, and the *harmlesse* condemned: what the *evil man* deserveth, the *good man* suffereth: the *servant* doth the *fault,* the *Master* endures the strokes. What shall I say? *Man* sinneth, and *God* dieth. *O Son of God!* who can sufficiently expresse thy *love,* or commẽd thy *pity?* or extol thy *praise:* I was

proud,

proud, & thou art *humbled*; I was *disobediēt*, & thou becamst *obedient*; I did eat the *forbiden fruit*, & thou didst hang on the *cursed tree*; I plaid the *glutton* & thou didst *fast*; *evil concupiscence* drew me to eat the *pleasant apple*, & *perfect charity* led thee to drink of the *bitter cup*: I assayed the *sweetness* of the fruit, & thou didst tast the *bitterness* of the *gall*. Fooliſh *Eve* ſmiled when I laughed: but bleſſed *Mary* wept when thy heart bled & died. O my God, here I ſee thy *goodnes* & my *badneſs*; thy *juſtice*, & my *injuſtice*; the *impiety* of my fleſh, & the *piety* of thy nature. And now, O bleſſed Lord, thou haſt endured all this for my ſake; *What ſhall I render unto thee for all the benefits* beſtowed upon me a ſinful ſoul? Indeed Lord I acknowledge, that I owe thee already for my *creation* more then I am able to pay: for I am in that reſpect boūd, with all my powers & affections to *love* and adore thee. If I owed *my ſelf* unto thee for giving me *my ſelf* in my creation; what ſhall I now render to thee for giving *thy ſelf* for me to ſo cruel a death, to procure my *redemption*; great was the *benefit* that thou wouldſt *create me of nothing*: but what tongue can expreſs the greatneſs of this grace, that thou didſt redeem me with ſo dear a price when I was worſe then nothing? Surely, *O Lord*, if I cannot pay the thanks I owe thee (*and who can pay thee, who beſtowed thy graces without reſpect of merit or regard of meaſure?*) it is the abundance of thy *bleſſings* that makes me ſuch a *bankrupt*, that I am ſo

far *unable* to pay the *principal*, that I cannot *possibly pay so much as the interest of thy love.*

But O my Lord, thou knowest, that since the losse of thine Image (by the fall of my first unhappy Parents) I cannot love thee with all my *might* and mind, as I should. Therefore as thou didst first cast thy love upon me, when I was a *child of wrath*, & a lump of the lost and condemned world: so now I pray thee shed abroad thy love by thy spirit through all my faculties and affections; that though I can never pay thee in that *measure* of love which thou hast deserved; yet I may endeavour to repay thee in such manner as thou vouchsafest to accept in *mercy*: that I may in truth of heart love my neighbour for *thy sake*, and love thee above all, for *thine* own sake. Let nothing be *pleasant* to me, but that which is *pleasing* to thee. And sweet Saviour, suffer me not to be lost or cast away, whom *thou* hast bought so dearly with *thine own* most precious bloud. *O Lord* let *me* never *forget* thine infinite love, & this unspeakable benefit of my *Redemption*: without which it had been better for me never to have been, than to have any being.

And seeing that thou hast vouchsafed me the assistance of thy holy Spirit; suffer me, O heavenly Father, who art the father of Spirits, in the meditation of thy *Son*, to speak a few words in the *ears* of my Lord. If thou *O God* despisest me for my iniquities, as I have deserved; yet be mercifull to me for the merits of thy *Son*, who suffered

ſuffered ſo *much* for me. What if thou ſeeſt nothing in me but *miſery*, which might move *anger* & *paſſion*? yet behold the *merits* of thy ſon, and thou ſhalt ſee enough to move thee to *mercy* & *compaſſion*. Behold the *myſtery* of his incarnation, & remit the *miſery* of tranſgreſſion. And as oft as the *wounds* of thy Son appear in thy ſight, oh, let the *woe* of my ſins be hid from thy *preſence*, as oft as the *redneſs* of his *blood* gliſters in thy eys. O let the *guiltineſs* of my ſins be blotted out of thy *Book*. The wantonneſs of my fleſh provoked thee to *wrath*, O let the *chaſtity* of his fleſh perſwade thee to *mercy*: that as my fleſh ſeduced me to ſin, ſo his fleſh may *reduce* me unto thy favor. My *diſobedience* deſerved a great revenge, but his *obedience* merits a greater weight of mercy: for what can *man* deſerve to ſuffer, which *God made man* cannot merit to have forgiven? When I conſider the *greatneſs* of thy paſſiō, then do I ſee the *trueneſs* of that ſaying, that *Chriſt came into the world to ſave the chiefeſt ſinners*. Dareſt thou, O *Cain*, ſay, *that thy ſins are greater then may be forgiven*? Thou lieſt like a Murtherer; the mercies of one *Chriſt* are able to *forgive a world of Cains*, if they'l *believe* & *repent*. The ſins of all ſinners are *finite*, the *mercies* of God are *infinite*. Therefore *O Father*, for the death & paſſion ſake, which thy *Son Ieſus Chriſt* hath ſuffred for me, & I have now *remembred* to thee, pardon & forgive thou unto me all my ſins, & deliver me from the curſe and vengeance which they have juſtly deſerved; and

and through his *merits*, make me, O Lord, a partaker of thy *mercy*. It is thy *mercy* that I so earnestly *knock* for: neither shall mine *importunity* cease to *call* and *knock* with the man that would borrow the *loaves*, until thou arise, & open unto me thy *gates of grace*. And if thou wilt not bestow on me the *loaves*, yet, O Lord, deny me not the *crums* of thy *mercy*, and those shall suffice thy *hungry* handmaid.

And seeing thou requirest nothing for thy *benefits*, but that I love thee in the *truth* of my *inward* heart, (whereof a *new creature* is the truest *outward* testimony) and that it is as easie for thee to *make me* a new creature, as to *bid me* to be such: *create in me, O Christ, a new heart; and renew in me a right spirit*, and then thou shalt see how (mortifying old *Adam*, & his corrupt lust) I will serve thee as thy *new creature*, in a *new* life, after a *new* way, with a *new* tongue, and *new* manners, with *new* words, and *new* works, to the glory of thy Name, and the winning other sinfull souls unto thy *Faith* by my devout example.

Keep me for ever, O my Saviour, from the torments of hell, and tyranny of the devil. And when I am to depart this life, send thy holy Angels to carry me, as they did the soul of Lazarus, into thy kingdome. Receive me then into that most joyfull Paradise, which thou didst promise unto the penitent thief, which at his last gasp upon the Cross, so devoutly begged thy mercy and admission into thy Kingdome. Grant this, O Christ, for thy own name sake, to whom (as is most due) I ascribe all glory and honour, praise, and dominion, both now and for ever. Amen.

FINIS.